

# The American Missionary

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## Faith and Patience Inherit the Promises

THE question of human rights was the first term to be solved in the Negro problem in this country. Its solution cost the nation heroic life, blood, tears and more than a thousand millions of dollars.

It was realized then that it was only the beginning of the end. If the morning light of freedom was to enter the poor cabins of these ex-slaves, and the poor souls in them, those who possessed this light must take it to them. To those without knowledge we must carry and send our knowledge; our truth to those who should hear Christ in us saying, "If the truth shall make you free ye shall be free indeed." We must see that these liberated ones have the true principles of life which had approved themselves in our social conditions.

This was God's call to us. It was not like the desperate appeal for help which came in the agonies of war, but it asked for a consecration which would demand equal purpose and a greater patience. There were millions of people who had been held to be incapable of becoming a people. Unintelligent, absolutely poor, without land enough for their feet to stand upon, the huts which sheltered them today were uncertain for tomorrow. Their second-hand religion mixed with large proportions of superstition and paganism gave small returns in pure ideas and practices. Their low mental and moral life made them easy prey to temptations. The mere physical facts of their existence constituting a large proportion of their knowledge brought a natural result.

The answer to the first term of human rights was wrought out by force. Now the solution became more complex and difficult. First of all, there was the duty of restitution. Next, and more commanding, the law of Christian obligation. It is a first principle of grace that the strong shall help the weak. Aside from the duty of restitution our receivings had made us debtors to them. We owed to Christ our Christian compassion and service toward those who needed to be saved.

To the churches of Christ this was not a call of mere philanthropy. Nor was it merely an appeal that the ignorant might be educated, nor that the unskilled in the industries of the world might be put in better conditions to secure earthly possessions. It was Christ saying, "Lo, our brethren,

made in the image of God, an image well-nigh lost. They must be recovered and restored to the divine likeness." There must be a new people for a new life; the hope of every race was the hope of the Negro. As Christians we knew that there is no recuperative energy in this Negro race, nor in any other, sufficient to save itself. We had learned of Christ that the earthly welfare of men of every race and condition rests in the apprehension of Christianity and its legitimate development in life, whether there were any life hereafter or not, and that this is a universal truth in life personal, social, racial. We were called to this body of ignorance and the sinfulness which was with it, with this conviction, that its salvation was not in its development but in its regeneration.

We went to them with this secret of life, which, when it regenerates the moral powers of man, changes for the better his social condition. It has been a lesson which has been slowly learned and is now but partially received, that Christianity alone has this saving power.

It were failure to lose sight of this supreme purpose in any form of our educative work. All studies and all training are secondary to the Christian motive for the Christian life. In and through all the work our aim is Christian character and Christian life, and we must hold this in emphasis always. We cannot shrink our problem one jot to any lower dimensions of measurements than this.

If the missionary, or the philanthropist, or patriot, is likely to be discouraged or disheartened because that which will surely take many generations is not secured in one generation, he may call to mind the fact that the providence of God is a continuous providence, and as the great historian of France says, "its logic is not the less conclusive for reasoning slowly." As Christians we may not forget that the first fact of history is the sovereignty of God. Men may oppose this, and suffer and cause others to suffer, but they cannot hinder it. The Omnipotent Will is ceaselessly working. It has neither change of purpose nor repose. Every detail of history, every attempt to hinder and destroy that which God has purposed, works on, and all work together in combination and dependency until God's clock of time shall strike the hour of his providence.—A. F. B.



## The Passing of Dr. Richards

**W**HATEVER else may be overlooked let no one miss the noble tributes to Secretary Charles H. Richards by Dr. Cadman, Dr. Leete and others, which appear elsewhere in this issue. Dr. Richards has been one of the editors of our magazine since its beginning, has taken his turn as managing editor and was, at the time of his death, the secretary of the Editorial Board. THE AMERICAN MISSIONARY has never had an abler contributor, a wiser counselor, a more devoted friend than he. Especially in recent years, while we have been changing the shape and arrangement of the publication, enlarging its scope and increasing its circulation, has his advice been invaluable. He was highly honored and warmly loved by his associates. We shall miss him sorely.

The pages for which Dr. Richards was immediately responsible were, of course, those devoted to the interests of the Church Building Society. One might suppose that, writing month after month and year after year upon a single set of themes, an editor would grow stale and find it hard to say anything fresh upon a subject so well worn. Dr. Richards had no such difficulty.

"The church and everything that goes on within its walls, not to mention the parsonage," said he, "belongs

to me. I can, therefore, write about almost anything I please. Architecture, music, preaching, teaching, order of public worship,—a dozen other things all come within my range."

With such a broad conception of his task triteness became impossible. His section has always been fresh, well written and interesting. It has been full of sound wisdom, not without literary charm, and notable for apt and beautiful illustrations.

Dr. Richards had a rare appreciation of beauty, especially in music, in religious poetry and in architecture. The sight of an ugly building hurt him like a blow between the eyes. It is safe to say that his duties as secretary of the Church Building Society brought him many bruises of this particular type from which, for the most part, he suffered in silence. His was a remarkably well-balanced mind. He was never willing to sacrifice beauty in the interest of utility nor utility in the interest of beauty, believing that, in the field of church construction at least, nothing could be fully useful that was not beautiful nor beautiful that was not useful. His qualities of mind and heart as well as his literary gifts appear to full advantage in the fine article, the very last from his pen, entitled "A Community Cathedral," which appears upon page 515 of our March issue.



## An Old Man's Optimism

**A**T the time of his eightieth birthday, about six years ago, the New York Congregational Club made Dr. Richards its guest of honor and chief speaker. The place was the banquet hall of Hotel Martinique, fifteen or twenty stories above the pushing throng of the "Great White Way." We had a full house that night, a large gathering of thoughtful, kindly folks. The speaker was a memorable figure. His erect form, dark hair, glowing face, flashing, unbespectacled eyes, alert manner and especially his ringing voice made seemingly absurd his claim to be eighty years of age.

The substance of what he said we can never forget. It was all about the changes witnessed by him in the course of his long career. Beginning with an account of the average American life as he had known it in boyhood—a life of unbelievable simplicity and comparative poverty—he named, one after another, the outstanding inventions, discoveries and improved methods that the eighty years had brought. He showed how these had made a new world of it and how our modern advantages of ampler means, wider leisure, increased comfort, convenience, privilege and opportunity have come not to the rich alone, but to the average household and even to the humblest members of society.

"Now it is often said," he continued, "that while we have been making all this gain in material things, there has been no corresponding advance in things that count most. To such a view I take sharp exception. I venture to affirm that the spiritual progress of the world in recent years has been even more astonishing than its material progress."

He then proceeded to fortify this position by many convincing instances. Human slavery polluted our soil, debauched our morals and threatened the life of the nation eighty years ago. Intoxicants were freely and excessively used in good society—drunkenness was almost respectable. The temperance movement had but just begun and like the anti-slavery movement was regarded by many as a mild type of insanity. The rankest municipal misrule of the present time is sweet and clean in comparison with what our fathers had to endure. We are angry and ashamed of the character of many plays recently staged in some of our theatres, but we must not forget that in former years there were even worse abuses—when every theatre, as a part of its equipment, had an open bar and many were regular resorts of professional prostitutes—conditions so offensive that the church felt it necessary to taboo the whole dramatic art.

Within his lifetime the speaker had seen an astonishing advance in the direction of political liberty. In his boyhood ours was the only considerable nation to enjoy the privileges of free popular government. What a contrast with these days of widespread democracy! Dr. Richards reminded us of the romance of modern education, the splendid system of public schools, the amazing expansion of colleges and universities. He spoke of the rise and progress of the movement for the emancipation of women. He recounted the triumphs of modern surgery, the splendid advance of the fight against disease. He spoke of the great movements for pity and charity—the Red Cross, charity organization societies, modern hospitals and asylums. War, it is



true, still remains with us and more terrible than ever, not because the hearts of men are harder but because the weapons of destruction are worse. Yet the Great War has left behind it a new sense of war's wickedness, cruelty and infinite waste unequaled by any such sentiment in the past, and a strong determination on the part of the best men everywhere to outlaw the hideous thing forever and to establish in its place international justice, good will and lasting peace.

Most notable of all seemed to Dr. Richards the progress of the Christian religion in his time. He cited the enormous increase in the number of confessed Christians in this land, far outstripping our increase of population. The growing power of religion in influential places—in the colleges and universities, in halls of legislature, in the finest of our periodicals and in the daily press. He spoke of the splendid achievements of the Christian church in the conquest of this country for Christ, and of the world-wide miracle of modern missions. He mentioned the Sunday Schools, the young people's organizations, Young Men's and Young Women's Christian Associations. He recalled the old jealousies, bitter sectarian strife that spoiled the church life of the early nineteenth century which, he said, has vanished so far into the past that we have almost forgotten there ever was

such a thing. Meanwhile, tolerance, good will and brotherly kindness have sprung up between the different branches of the one great church of Christ.

Science and religion are no longer reckoned foes, as used to be the case in his boyhood, but as the best of friends they move hand in hand, equally bent upon knowing and practicing the truth and nothing but the truth. The Christian faith of today, as voiced by the major prophets of our time and as echoed in tens of thousands of pulpits, he believed to be, upon the whole, the purest, noblest gospel the world has heard since the days of the apostles—that the message from the average Christian preacher was never more reasonable, convincing, winsome, reverent, more loyal to Jesus Christ than it is at the present hour—a far better, truer and more Christian gospel, he thought, than that he used to hear in his boyhood.

So that brave old optimist bade us thank God and take courage. Upon the story of the past he based high hope for the future. "Your eyes, young men, will not see lesser but even greater things than these that mine have seen." The progress of the world in recent years is, indeed, astonishing, but not surprising. It is inevitable. How could things be otherwise since the living God is with us—since the risen Christ leads us on?



## The Burden of Wings

By J. PERCIVAL HUGET, D.D.

*Dr. Huget is President of the Church Extension Societies as well as pastor of Tompkins Avenue Congregational Church of Brooklyn.*

*That which follows is the substance, somewhat changed and condensed, of the address delivered at the Mid-winter Conference of the Church Extension Boards.*

"THEY shall mount up with wings." Let us think of the difference between faith as a burden or exacting requirement and faith as a glory and gain and uplift and enablement.

In the biography of George Eliot, the novelist, it is recorded that at one stage of her life she cast off her earlier religious faith. In writing of this, Hutton, of the *Spectator*, says, "To me the remarkable point is that George Eliot felt herself relieved of a burden, rather than robbed of a great spiritual mainstay by the change."

Religion does have its requirements and its restraints. It does make its demands and present its duties. Let us face this fact honestly. Religion lays upon all of us obligation and accountability. It is no light or trivial thing, this matter of our relationship to God. It may not be given a minor place in our living or our thinking. Only at grave peril to the finest and highest things in our living may it lightly be ignored or carelessly be forgotten.

But the tragic mistake is made when faith becomes a restraint, rather than an inspiration, a burden rather than an enablement, something that we must laboriously and reluctantly carry rather than something which may wonderfully support and uplift and carry us. That is what I am trying to say by the phrase, "the burden of wings." Wings are an added weight. They are awkward encumbrances. They get in the way. They are absolutely useless unless we expect to

fly. So it is in religion. In all the world there is nothing more terribly tragic, in all human experience no greater loss, no more lasting and irremedial injury to the hearts and hopes of men, than that the radiant religion of Jesus should ever become a load rather than a lift, a burden rather than an inspiration, something to be carried rather than that which shall carry us.

I suppose that it is scientifically true that wings developed first as a means of escape. About the helpless there ever gather terrors and foes. On every side is danger and death. Only above is safety and freedom. Here is a lesson, not at all obscure, that the only way to surmount some things is to rise above them. There are five possible things to do when confronted by an obstacle. One way is to give up and turn back. One way is to sit down and wait; the mountain may some day move away, or some braver soul may come along and push it out of the way. A third method is to go around; and sometimes this method is the way of wisdom. A fourth method is with great toil to dig through; it can be done, and sometimes it must be done. There is a fifth way, and that is to spread your wings and fly over.

I have spoken of wings as originating in the need of escape. We may not reject from even our present-day faith this idea of refuge, of deliverance. We may not preach any easy, smooth gospel that ignores the reality of our human need for a savior. This loss of the sense of the necessity of a redemptive gospel is a real danger



in our too easy-going, too low-standard age. Men are never in greater danger than when most unaware and most unmindful of that danger.

But what we need still more is to know how great and how complete is our deliverance, how full and how perfect our salvation. We must not make Christianity a new burden. We must not make its creeds and its ceremonies, its duties and its high law a new legalism. Paul had to meet this; Luther had to struggle through it. Said the great apostle, "We are not under the law, but under grace." That is escape, and it is escape by wings. And Luther, creeping on his hands and knees up the *Sancta Scala*, seeking to find peace to his soul by the performance of an outward act, heard a voice proclaiming in trumpeting tones to his soul, "The just shall live by faith." Off of your crawling knees, Luther, and spread your triumphant wings! There is freedom not by painful creeping, but by glorious upward flying. One of the world's greatest preachers, whom in fairness I may not name, said to me but recently, "My mind is with the Fundamentalists; my heart is with the Modernists." I do not now discuss this controversy. The point is that to this man, as to many others, one attitude looks toward rigid formulation, the other looks toward the freedom of faith.

But when eagles and larks and Christians have learned to use wings wherewith to escape, they find not only that they rise above the earth and out of reach of their enemies, but that they live in a new world. Far up in the Rockies I once saw two eagles playing. From the mountain slope to which I had climbed I could look out across the great valley between the ranges, and there these two great creatures of the air circled and wheeled and chased each other in glorious sport. After a time, wearying of being pursued, the smaller eagle folded her wings and dived straight downward, falling like a stone, for half a mile. Then she spread her wings again, and in one great soaring splendor of winged speed swooped up again to the lofty heights, covering in five seconds the distance that I had laboriously covered in five hours. So it is that wings of faith bear us up into a new world. We find there a new idea of the character of God. We understand as never before his purposes of mercy and love. There are many things that we shall never understand aright until we get somehow up to the upper air. It may be by the hilltop path; it may be by the joy and glory of swift wings. At any rate, every such hour as this, when men whose hearts God has touched get together, should be a hilltop hour. By our mutual faith assisting, it should be to each a time of wings.

For we do need to keep radiance and joy in our faith and in our Christian living. We need it for the renewal of our strength for the weariness of monotonous

tasks, for the sheer fatigue of the performance of continuous duties. We need it for the sustaining sense of the unfailing supply of goodness and mercy and love ever flowing from the heart of God. Let us not leave this sense of strength and spiritual furnishment to "New Thought" or to new religion. It is ours. It is in our Gospel. It belongs to us. In all our worship there should be an up-reaching and upspringing of soul. Our very songs should be like singing birds. Our prayers should mount upward. Our creeds should not bear us down, but sustain and uplift. Our confessions should not be of fear, but of rejoicing. There is a tradition that the famous confessional hymn of the church, the *Te Deum*, came by sudden inspiration to the lips of two men. It was at the baptism of Augustine by Ambrose in the church at Milan. According to the tradition, Ambrose began, "We praise thee, O God, we acknowledge thee to be the Lord." Thereupon Augustine made answer, "All the earth doth worship thee, the father everlasting"; and thus to the end. Doubtless this is only legend, but it is a legend with a meaning. It bids us ever to remember that, after all, the value in our creeds is not their binding limitations, but their uplifting releasements. It is not in what we formulate for our minds alone, but even more in what we feel in our hearts. After all, it is with the heart that man believeth. Dr. Denney said this when he said, "The church's Confession of Faith should be sung, not signed."

Is it, then, possible for us, in this difficult and driven age, to live this life of winged faith? Can we rise above our difficulties on soaring pinions? Or, to speak less poetically, can we keep our enthusiasms and our realities in the midst of our work and living? Mr. Philip Cabot in his recent book thinks so. And the thought comes from his own experience. He found the way to freedom and fearlessness, to hope and happiness. And he went back to his work with a new interest, with a new mastery, with absence of worry and a new certainty of result which made for him a different world.

But we must use our wings. We must make real use of our faith. We must trust in God and then fly.

It is not enough just to flutter. It is better, instead, to spread forth our pinions and trust ourselves to the air. It is wiser, after all, to break away and break through, to rise o'er sin and fear and care, to leave lesser things for the holy hopes and freedom of the sky. Shelley, in his "Ode to a Skylark," calls that soaring songster a "scorner of the ground." That may not be for us, for we must live much upon the earth. Yet we can "scorn hate and pride and fear" and, making out of the burden of our necessity wings for flying, rise to immortal hope and glory.

one fraught with peculiar difficulty. Nevertheless, if Christianity is to be vindicated, this transformation must be accomplished. The responsibility rests on every leader of Christian thought.

Those who desire to possess this interesting pamphlet should address

COMMISSION ON INTERRACIAL COOPERATION,  
409 Palmer Building, Atlanta, Georgia.  
R. B. Eleazer, Educational Director.

The Commission on Interracial Cooperation has informed us that it will be glad to place in the hands of all our readers who may be interested the exceedingly valuable annual report "Progress in Race Relations."

The effort to change fundamentally the prevalent psychology relative to race relations, replacing unreasoning prejudice and suspicion with the Christian spirit of sympathy and helpfulness, is a staggering task and



## Concerning the Collection\*

By ERNEST M. HALLIDAY, D.D.

IN one of his illuminating sermons based upon Paul's writings for which the Christian world is everlastingly indebted to Dr. Jowett, he begins with the contrast, striking, almost paradoxical at first glance, between the close of the fifteenth chapter of first Corinthians and the opening words of the sixteenth. The fifteenth, you will recall, is that memorable setting-forth of Paul's view of the resurrection, which rises into a pean of triumph toward the end, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ." It closes with a benediction and an admonition joined in one: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." After such an ending one feels that it is time to pass quietly out of the church and walk slowly home along sun-dappled country lanes in happy meditation. Not so Paul. Note his next words, waking us from reverie with their whip-like snap: "Now concerning the collection"! Evidently Paul felt no incongruity in this juxtaposition of heaven and earth, of spirit and matter, of souls and money. We may, upon second thought, be inclined to conclude that he meant them to be closely connected, that he saw a very definite relationship between "always abounding in the work of the Lord" and responding freely and generously to a collection.

With so illustrious a precedent, therefore, we need none of us fear to turn for a little while from a consideration of the work we are doing to that of the means of carrying on that work. We know that our work is God's work. He commands it. He inspires it. Whatever may be our mistakes, our dullness of vision, our lack of industry, we have our faces set toward the sun rising; the coming of God's Kingdom is our great ambition and for that coming we labor. But we are confronted by a situation intensely practical. The Good News can only be spread by the employment of material agencies. That means salaries and church buildings and hospitals and schoolhouses and equipment and travel and rent and office help and printing and many other things; and in the end they all mean money. Therefore the problem of money raising is always with us.

What are the essentials of an adequate system of finance for the Christian enterprise? To my mind they are four—just four: first of all, and fundamental to all, whole-hearted discipleship on the part of individual Christians. "They first gave their own selves," wrote Paul. Christianity can do with nothing less. The cause of Christian propaganda can do with nothing less. Casual interest, traditional affiliation, "friendly citizenship" are worth something, to be sure, and I would not deny to any man, however far removed from Christian living, the blessing which comes from cooperation in a great work. Nevertheless, missionary support must come in the future, as in the past, chiefly

from those whose hearts God has touched, who have caught a glimpse of the heavenly vision, who through the warmth of personal discipleship are moved to carry to others the Good News which is doing so much for them. The missionary appeal must be grounded in discipleship to that Master who put the life of the soul above the life of the body; who cared enough about bringing men and women into friendship with God to give himself and all that he had in order to accomplish it, and whose word to every disciple is, "Follow me." I cannot insist too strongly upon this: that the hope of missionary support rests upon the foundation of personal devotion, unhesitating discipleship. No clever mechanical devices we may rig up, no high-pressure methods, no assessment schemes will take the place of such devotion. Upon the continued culture of the local church, the seed-sowing of pastoral visitation and of pulpit ministrations, the fruitage of personal commitment to the Christly way of life, depends, in the end, the success of the missionary program. Absolute discipleship is the first essential of adequate support.

What is the second essential? Here is our Christian: wholly devoted to God, thoroughly desirous of lifting others up into the ways of divinity. How shall he do it? Obviously, he can do something by precept, more by example, an inestimable amount by prayer. But he has one other avenue of service. He can extend his own personal influence by the use of his money. But how much of his money? That is a crucial question. Our Christian knows that some of his income must be employed in feeding and clothing and sheltering his family—that is God's work. And some must be used for education and books and music and travel and recreation,—God's work, too. Yet some must be given to pay nurses and social workers and preachers and teachers and missionaries. Where shall he draw the line?

He may adopt any one of three possible methods, which for brevity's sake we may call the "squeeze," the "happen-so," and the "proportionately planned." If he depends upon the "squeeze," as many do, he will take care of his own and his family's interests first, and give to benevolent causes only what he has to under pressure. This way shows small regard for the Great Commission. It leads to selfishness and spiritual sterility. Or, if he adopts the "happen-so" way, he will give upon impulse and in response to special emotional appeals whatever he may happen to have available at the moment his generosity is dominant. Such a method, if it may be so dignified, is unsystematic and unbusinesslike. It does small honor to God and accomplishes only meagre results. But if he plans his giving beforehand and makes it proportionate to the degree in which God has prospered him, he becomes a partner with his God. Such a method is equitable. It enlarges the spiritual life of the giver. It provides an adequate contribution to Christian work. If discipleship is the first essential in an efficient program of Christian benevolence, the second is stewardship.

And what is the third? It is missionary education.

\* An address made at the Annual Meeting of the Church Extension Boards, Rockford, Illinois, November 12, 1924.



The disciple must be informed. This is work for the pastor, for women's missionary societies, for the Education Society, for promotional secretaries. Even disciples whose devotion has caused them to set apart a separated portion for the Lord's treasury must be acquainted and kept acquainted with the needs and opportunities of religious work. Heart and head must be enlisted if our Christian is to feel the full joy of participation in his Father's business.

The fourth essential in effective benevolence is adequate machinery of collection. The Every Member Canvass, thoroughly worked, does this admirably. Many churches are practicing it. Others intend to. All may, for information is freely available, and there are many experienced guides among laymen and ministers who would gladly give their assistance to any church desiring to set up such a canvass.

As you think over these four essentials, which in your opinion need greatest emphasis at this moment? Upon the first we can never lay too great stress. It is pre-eminent. Every sermon, every Sunday School lesson, every personal relation, ought constantly to be bringing people into the realm of spiritual living. Jesus put the emphasis there: "Seek ye first the Kingdom of God and his righteousness." Paul put it there: "Though I speak with the tongues of men and of angles and have not love, I am nothing." Every vital reformer from Luther and Calvin and Robinson and Wesley and Edwards down to the present day has put it there. *God first!* Jesus Christ before all else! The life within superior to the life without!

But what about the second point? Devotion must attain to expression, else it dies. We hurry about to find church tasks for our people in order to keep their

interest. How better keep it and utilize it than by encouraging them to join with God in worthy, equitable, systematic fashion in effecting his eternal purpose! What joy to them! What new impetus to the work!

The third and the fourth steps we have long been stressing and we must continue to do so. We must show our people, old and young, that the very genius of Christianity is to lead others into the Christian way. We must keep always before their eyes concrete pictures of missionary need and privilege and duty. We must not discard the well-oiled machinery of the apportionment and the Every Member Canvass, or allow them to wear out or rust out, but I submit that the place where we are weakest is in the practice of stewardship. When I think what stewardship would do for us; when I learn of a Sunday School class of business girls in Washington, D. C., with an average salary of one hundred dollars a month, giving eighteen hundred dollars a year to the treasury of the Kingdom; when I think of the tremendous wealth of our Congregational constituency and of how we spend on trivial luxuries many times the total amount raised for denominational benevolences; when I think of the heartache and heartbreak of attempting to meet God's call with funds comparatively so pitiful, I am convinced that the greatest lack in our whole promotional program lies today in the failure to emphasize the stewardship of our money—not stewardship based upon a legalistic interpretation of the Old Testament or the New, but upon a commonsense realization that if we owe an income tax to the government for the carrying on of its work, we likewise owe an income tax, voluntarily adopted, to God for the carrying on of his.

## Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

For the Month of February

For Calendar Year to March 1

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	\$15,120	\$18,810	.....	\$3,690	\$15,120	\$18,810	.....	\$3,690
W. B. M. ....	10,665	10,307	358	.....	10,665	10,307	358	.....
W. B. M. I. ....	8,930	6,697	2,233	.....	8,930	6,697	2,233	.....
W. B. M. P. ....	5,482	2,099	3,383	.....	5,482	2,099	3,383	.....
C. E. S. ....	2,754	3,186	.....	432	2,754	3,186	.....	432
C. B. Society. ....	3,393	4,397	.....	1,004	3,393	4,397	.....	1,004
C. H. M. S. ....	12,878	13,536	.....	658	12,878	13,536	.....	658
A. M. A. ....	11,480	11,508	.....	28	11,480	11,508	.....	28
C. S. S. E. S. ....	2,306	3,598	.....	1,292	2,306	3,598	.....	1,292
C. B. M. R. ....	1,874	6,075	.....	4,201	1,874	6,075	.....	4,201
Annuity Fund..	783	557	226	.....	783	557	226	.....
Found. for Ed..	946	.....	946	.....	946	.....	946	.....
Total. ....	\$76,611	\$80,770	\$7,146	\$11,305	\$76,611	\$80,770	\$7,146	\$11,305

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.



# THE AMERICAN MISSIONARY ASSOCIATION

## A Feature of Civilization

**M**R. HARVEY E. FISK, of the Bankers Trust Company, gives some idea of the cost of the Great War in striking comparisons. He refers, however, simply to the money values. The desolated homes and the desolated hearts are beyond computation and comparison. In money values the war cost in gold eighty billion dollars.

What does this mean?

"Eighty billion dollars would reproduce all of the railway mileage of the world and there would still be over twenty billion dollars to spare for some other use,—enough to build and equip a railway system as great as that of the United States.

"In 1914 English economists estimated the wealth of the people of Great Britain to be about seventy billion dollars. All of the property of every kind in England, Wales, Scotland and Ireland, the railways, the docks, the shipping traversing every sea, the entire navy, the great factories, the coal, tin and iron mines, in short, all tangible property of every sort and kind, is represented by this seventy billion dollars; and yet the war cost ten billion dollars more than this, and ten billion dollars is equivalent to the entire tangible wealth of Australia and New Zealand.

"Another comparison—the pre-war combined wealth of France and Italy was just under eighty billion dollars. The war caused the unprofitable consumption of goods of a value in gold equivalent to all of the property of every kind of these two great nations of nearly eighty million people; an amount equivalent to the accumulations of centuries, wasted in four and one-half years of insensate strife.

"It is hard to realize, but it is a fact, that eighty billion dollars is fifty per cent more than the total cost of government in Great Britain for the two and a quarter centuries which elapsed from the Revolution of 1688 to the beginning of the Great War. It cost, to meet the expenses of Great Britain for two and a quarter centuries, in round figures, fifty-three billion dollars.

"During this long period of two hundred and twenty-

six years there were eight major wars, fought at great expense—so great that the thinking people of the times were appalled thereby. There were the wars of William III costing around one hundred and fifty million dollars; the wars of Anne costing over two hundred and fifty million dollars. The Spanish Right of Search War and the war of the Austrian Succession piled up another two hundred million dollars or more. The Seven Years War cost over three hundred and fifty million dollars. Then came the American War, costing over half a billion dollars, and finally the Great French Wars, lasting from 1792 to 1815, costing around six billion dollars. Later on, in the fifties, the Crimean War cost some three hundred and fifty million dollars; and finally the Boer War, which lasted from 1899 to 1903, cost nearly a billion and a half of dollars. Beside these major wars there were many costly military expeditions, the growing cost of civil government and the ever-present burden of the public debt, and yet the total expenditure of this long period was only about five-eighths of the gold cost of the Great War.

"Coming home for a final comparison, we find that the expenses of the United States government from its foundation in 1791 through the year 1913, a period of a century and a quarter, were twenty-four and a half billion dollars—less than one-third of the gold cost of the Great War and yet, during this long period, we fought England in 1812, Mexico in the forties, the very destructive Civil War in the sixties, also at various times many Indian campaigns, to say nothing of the Spanish War in the nineties.

"The expenses of civil government were steadily growing. Our pension roll called for heavy expenditures. To the current expenses of government we could add the Louisiana purchase, the acquisition of Alaska, the purchase of the Virgin Islands, what we paid Spain for the Philippines, and the cost of constructing the Panama Canal; and even then, the figure would be far under a third of the total gold cost of the Great War."



## My Creed on War and Peace

**I** BELIEVE in an army and navy of sufficient size and power to maintain domestic peace and order, suppress internal rebellion and repel foreign invasion.

I believe that an army and navy of greater dimensions than required for these police functions is an economic waste, a gesture of militarism and a menace to the security of the world.

I believe that the church is an international, supernatural, spiritual agency and should not be used by any temporal government to preach international hate

or to promote war morale. The church was founded to develop brotherhood and peace, not to destroy the same.

I believe in the right of every individual Christian to the fulfillment of his conscientious religious convictions. This principle was uppermost in the minds of the founders of America, the writers of the constitution, and the right was guaranteed and granted by this government during the last war.

I believe that the church should plead unceasingly for the League of Nations, the World Court, for any



and all measures that hold out for the outlawry of war.

I believe that all Christians and good citizens should pray night and day that the "Pentecost of Calamity" may not come upon us again and that permanent peace may abide. To represent that the pacifists would banish all military training from the schools, throw down the bars of anarchy, and the like of that, is a gross travesty and corruption of Christian plea and prayer. This is not the first time that good and noble programs have been impeded by misrepresentation of what they propose. Similar tactics have been

used against prohibition and other crusades for social welfare. Men who will protest against war in the abstract and then leap to the next concrete war as soon as it looms on the horizon offer little chance for any distinction between wars of aggression, reprisal and defense.

The only peace leaders in whom I have any confidence are those who will work along the line of national self-criticism, international good will and the Christian evangel.—REV. WALTER M. HAUSHALTER.

## A Self-Made American Indian in the United States Senate

WHEN Senator Henry Cabot Lodge died the floor leadership of the Republicans, who form the majority party in the Senate, became vacant. It has been filled by the choice of Senator Charles Curtis of Kansas, a picturesque member of the Senate, who is worth a little attention because of the striking contrast that his career presents to that of his predecessor.

The grandmother of Mr. Curtis was a Kaw Indian of full blood, his mother was part Indian and part French, his father was of English extraction. In his boyhood the future Senator lived with his mother and grandmother on the Kaw reservation not far from Topeka. He was a recognized member of the tribe, and his swarthy complexion and piercing black eyes indicate that physically at least the Indian quarter of his racial inheritance is still prepotent.

In those days, more than fifty years ago, the frontier was still the frontier. Not all the Indian warriors had submitted to the inevitable. The massacre of Custer's men at the Little Big Horn was still in the future. When Mr. Curtis was only ten years old he performed a service of exceptional daring in stealing through the lines of the Cheyenne Indians who were raiding the Kaw reservation, traveling sixty miles to Topeka and bringing back the United States soldiers to the rescue of his tribe.

Not long afterwards he left the reservation and went to Topeka. For several years his extraordinary skill in riding earned him a living as a jockey. Then

after a succession of less lucrative jobs he became a nighthawk cab driver in Topeka. While Henry Cabot Lodge, born to wealth and culture, was studying at Harvard, writing history or editing the *North American Review*, the Indian boy was struggling to make his way upward through every kind of hardship and discouragement.

He had ambition, he had the rudiments of an education, and he spent his spare time in studying. A friend lent him law books. He read them at night while he waited for fares. After several years of that life he passed his bar examinations and began to practice in Topeka. He became a successful criminal lawyer and a successful politician. Thirty years ago he went to the Senate. Today he steps into the leadership of the majority of that dignified body.

That is the kind of story Americans like to read. The contrast between Mr. Lodge, the highly educated and highly cultivated descendant of our oldest New England families, and Mr. Curtis, the humble graduate of an Indian reservation with only such education as he could give himself, is one that Americans keenly enjoy. They are not unwilling that their men of eminence shall have birth and education and social training, but they like to think that America has not closed its public careers to a different sort of man, and that rugged qualities of mind and character, unaided by any of the usual "advantages" of family or social influence, can still win for him who has them a position of the highest honor.—*The Youth's Companion*.

PRESIDENT Jacobs of Oglethorpe University, Atlanta, Georgia, writing as to the effect of the exodus of the colored people to the Northern states says: "The very finest effect of this exodus of Negro laborers is its political effect. As long as there is a Negro problem in America the South is in political slavery, unable to vote her mind about matters of national and international importance. When the time comes that the Negro problem is no longer a sectional problem, but in so far as it is a problem at all, a national problem, then, indeed, will the Southern country be free.

"And it should be added that, from the political standpoint of the Negro also, the change will be most highly advantageous. It is difficult for a white man to realize how it feels to be a 'problem,' and the

Negro will never be satisfied nor will the tension between the races be over until he ceases to be one."

"I had the privilege last spring of visiting eight of the schools and colleges of the A. M. A. This visit confirmed my faith in the value of this work. I saw the wide variety of the educational program, the devoted spirit of the teaching staff, the eager, hopeful faces of the hundreds of boys and girls. I heard the boys and girls sing their songs of Zion. I met the neighbors and friends among the prosperous Southern white people and I have heard their grateful testimony. I thank God for what I saw and heard and for the A. M. A. and its labor of love, and patience of hope. May God raise up for it far-seeing souls with willing hands of help among all our churches."—ROCKWELL HARMON POTTER, D.D.



## Does It Pay ?

THE indigenous church with native leadership is one of the goals of missionary endeavor. The Protestant church in Porto Rico has been approximating this goal slowly. Twenty-five years ago Protestantism had made no appreciable impression on the religious life of the beautiful island. Under Spanish domination religion naturally found expression in Catholicism, a Catholicism of the Pre-Reformation type. This meant poverty, ignorance, superstition and degradation for the masses. With such a background there is reason to marvel at the progress made in a quarter of a century rather than be discouraged because the goal remains so far distant.

There are two agencies outside of the churches themselves which arrest the attention of every visitor to Porto Rico interested in the religious life of the inhabitants. The one is the Evangelical Union with its Union Press and monthly magazine, the *Puerto Rico Evangelico*, and the other is the Union Evangelical Seminary at Rio Piedras. Both of these institutions are supported by all of the denominations represented on the island. This year the Congregationalists have particular reason to be proud and happy. One of its pastors is a promising contestant for the scholarship prize which will mean a year's study in Union Theological Seminary, New York. His name is Florencio Saéz, pastor of the Congregational Church at Santurce.

Mr. Saéz was born in Jagua Pasto, of the municipality of Guayanilla, on April 23, 1895. His father died when he was about two years old, leaving his mother with four children, three of whom were girls. A few months after the father's death the mother moved to Yauco. She was penniless, but determined to keep her household together. She worked hard for twenty cents per day and administered her frugal earnings so well that she was able to provide the children and herself with food and clothing. When the boy was six years old he joined his mother as breadwinner by selling candies, fritters, bread and oil. At nine years of age he was sent to school at Yauco. Sometimes work was so rare and money so scarce that Florencio had to go to school without his breakfast. When he was in the fourth grade his mother proposed that he leave school and go to work. He refused to do this, but agreed to do everything he could after school hours. He would work at night sometimes until ten o'clock. In spite of his handicaps he finished the elementary grades at the age of seventeen.

During the summer of that year Florencio was granted a scholarship by the Insular Government

amounting to eighty dollars per year. The following year he entered the agricultural college at Mayaguez to pursue a course in engineering. Unable to provide the expenses for his board he was soon obliged to give up and return to Yauco to enter the high school. After two years' training in the high school he was granted a rural teacher's certificate and taught school for four years at Yabucoa. He began teaching with a rating of "good" and left with a rating of "excellent," also having been elected secretary and president of the Teachers' Association.

In 1917 he was appointed a member of the General Assembly. The same year he was made Inspector of Agriculture for the District of Yabucoa-Maunabo. Two years later he became pastor of the Congrega-

tional Church at Yabucoa at a salary of thirty-eight dollars per month. His salary as inspector had been one hundred and thirty-five dollars. Six months later he was sent to the Evangelical Seminary at Rio Piedras. There he stayed for three years and was graduated with honors. Meanwhile, he had become pastor of the Congregational Church at Santurce. In 1923 he registered at the University of Porto Rico, also located at Rio Piedras, and not over five miles from Santurce. He was appointed instructor in church history at the seminary, his teaching counting for credits in the department of education at the university. This spring he will receive his Bachelor of Arts degree.

Mr. Saéz is an inspiring preacher and beloved pastor, an able teacher and a thorough student. The president of the Theological Seminary says of him, "I have known Mr. Saéz very intimately for more than five years as a student, an instructor, and under my direction, as a minister. During all this time and in all these relations he has never fallen short as a Christian gentleman. He has the respect of his fellow students and of his professors."

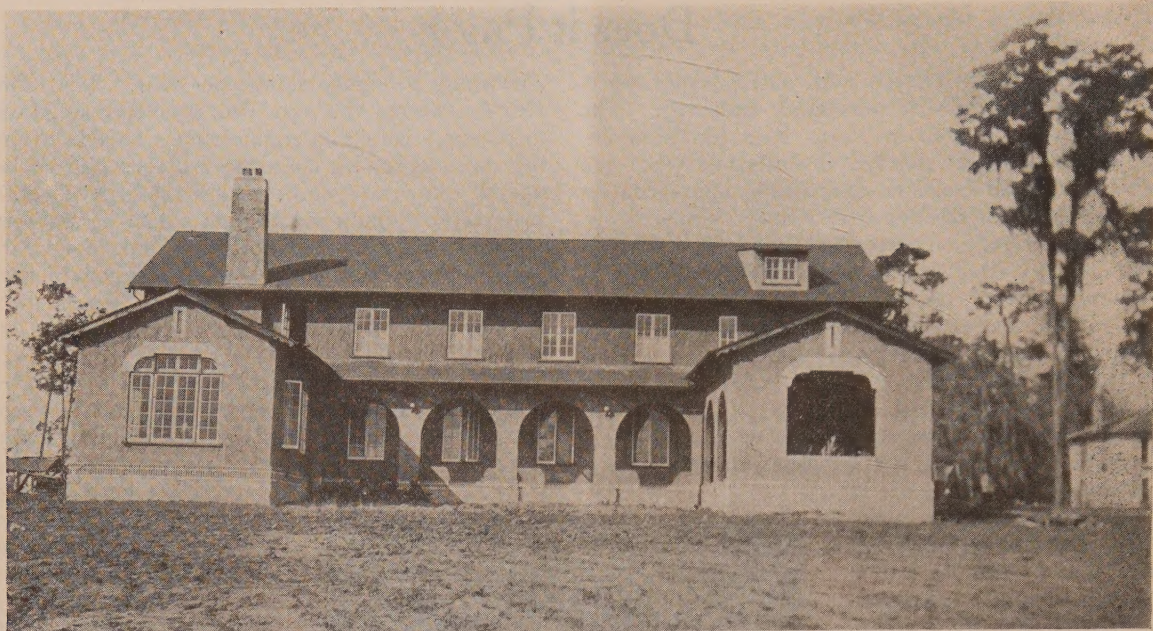
Mr. Saéz is a product of the new Porto Rico, educated entirely in Porto Rico both in English and in Spanish. He has the new American Christian point of view without losing or despising close touch with or appreciation of his own people and civilization. He is a loyal American citizen with deep sympathies for his Latin American kindred. He lives with his devoted wife and three fine boys in the Santurce parsonage, which stands in the midst of a typical Porto Rican settlement of the more modern type.

May he not be disappointed with the America which he has learned to love and honor, should he be so fortunate as to secure the scholarship for a year's study in New York at Union Seminary.



REV. FLORENCIO SAEZ





GIRLS' DORMITORY, FESSENDEN ACADEMY

## Along the Atlantic Coast

By Secretary FRED LESLIE BROWNLEE

**A**N important speaking engagement in De Land, Florida, necessitated my going directly there. The Atlantic Coast Line trains were running from twenty-four to forty-eight hours late, due to Georgian floods. The Southern by way of Atlanta, however, was open, and I managed to reach my destination in ample time for the engagement. The occasion was the twelfth annual meeting of an interdenominational missionary study group. Almost three hundred had registered for the study of missions, home and foreign, for a solid week. The evening public addresses dealt with various special missionary topics. I was down for the last night. My specialty is Negroes, although no one seemed to know it. Fortunately, the chairman agreed to turn me loose without naming my subject. As a matter of fact, she did not know the subject or my specialty herself.

Missionary charts with statistics and pictures hung from the balcony before me and on the walls around me. The chart immediately behind me was particularly auspicious. It gave me courage. Somehow, it attempted to sum up everything. There was a naked Islander, a Chinese, a Japanese, a Hindoo, and a wild African. What better backing could one desire for a talk on the solidarity of the human race, illustrated by the development of the Negro in America through missionary schools? I took my cue from the fact that their home mission study book was a treatise on the brotherhood of man, and that evidently the hideous charts meant that my hearers at the end of their week's study were ready to do anything to save the whole human family. But for some unknown reason there was no go to what I said. The audience and speaker were not *en rapport*. Either the speech was no good or those people down in that part of Florida prefer to

evangelize the Negro in Africa to hearing about his wonderful progress in America, due to Christian education. Very likely, both were true. Secretaries can make poor speeches, and Christians often have their greatest zeal for the Lord's work farthest from home.

From De Land I went to Fessenden, still within the state of Florida, although I met no one in De Land who had ever been there. This is not strange, however, for Fessenden and Fessenden Academy are not only synonymous but exactly the same thing. Furthermore, Fessenden Academy is a school for Negro boys and girls.

On the way to Fessenden I fell into conversation with a Floridian booster. Talk about California; no longer can it compare with Florida! Real estate agents in California have become commonplace, but real estate agents in Florida are every place. I never saw or heard anything like it. All the people talk about is land values and how they purchased a piece of property one day and sold it the next for twice the amount they paid for it. And houses,—why, houses spring up as quickly as Jonah's gourd. Orlando issued a million dollars' worth of permits last year, and Miami eighteen million dollars' worth, so they told me. And how they exploded the myth that Florida is a hot place in the summertime!

The traveling acquaintance I started to tell about was one of these boosters. He had been in Florida for six years. He had made more money, had had better health, and had been happier than during the rest of his life. He was an intelligent man, a religious man, a respectable man. On and on we went talking about Florida soil, Florida climate, Florida fruits and vegetables, Florida people and Florida everything. Even the swamps, the alligators and the mosquitoes



had their special charms. Quietly I told him that I was trying to boost Florida. "What is your line?" he asked. The buzz of the mosquito may be music to a Floridian booster, but the appeal of colored children must be stopped. I told him that I was helping to educate the Florida Negroes. "Why educate the nigger?" was his reply. He proceeded to tell me how much more he knew about the Negro than I did; how educating the "nigger" was unfitting him for his place; what he would do personally if a "nigger" ever aspired to vote or to become a member of the legislature, and particularly what he would do if a colored policeman ever tried to arrest him. All of this was familiar to me, but what I said to him was flatly denied as the truth. He did not care to hear it, as a matter of fact. It made him nervous to hear about educated and refined Negroes. He grew impatient. Facts are stubborn things. They insist on being recognized. Patience and tolerance nevertheless remained on the throne. The train rushed on. Facts gave way to theories. Racial inferiority and social equality may be discussed in the abstract, but even here it is hard to keep from the concrete, particularly in Florida. Finally, the Florida booster said, "You wouldn't eat with a colored person, would you?" And when I said, "Yes," and told him that I was on my way to spend two days at Fessenden Academy, he looked at me and, —well, he didn't ask me to buy any real estate in Florida.

From Fessenden I went to Dorchester Academy, Liberty County, Georgia. Sherman in his march to the sea passed by or near what is now this school. There is an old colored man down there who claims that he leaned over his front fence and saw Sherman and his men go by. It is easy to believe that he tells the truth, for Liberty County, once noted for its fine plantations and aristocratic and cultured white people, has comparatively few white people today and fewer

prosperous plantations. The county was left desolate and in many respects remains so to this day. One wonders what the future has in store. The only real



DORCHESTER ACADEMY STUDENTS AT PLAY

ray of light in the entire county for the Negroes is Dorchester Academy. The rest of the schools are one-room shacks or churches. They seldom run over three months in one year, and do not extend beyond the sixth grade. To and from this school have come and gone children who have found a way up in life, but the way up has always been a way out of Liberty County. We keep failing in our efforts to transform the life and the conditions of the community. The science of social redemption is yet in its infancy. Doing things for folks inevitably pauperizes them. To get them to do things for themselves is exceedingly difficult.

Some twelve miles from Dorchester is a place called Cypress-Slash. It is not on a railroad and hardly on a road. A store, a school house and a church constitute the civic center and the village green. A scattered Negro population must exist; the people evidently are hidden from sight. The scene at once reminds one of a bit of old New England. The accompanying picture is sufficient proof of this.

The pastor of this Congregational Church, the Rev. John J. Pearce, received his early training at the former A. M. A. school at Clinton, Mississippi. He is popular and ambitious and has succeeded in securing for his community the only Rosenwald School in Liberty County. The school stands on the church plot, which contains ten acres and is owned by the A. M. A.

This brought me to Sunday and the opportunity to preach at the First Congregational Church of Savannah. We haven't a finer Negro church than the one in Savannah; I refer to the organization and the people. It always gives me great pleasure to go there. The people are so cordial. They pay their own bills, call their own pastor, man-



CHURCH AND PARSONAGE, CYPRESS-SLASH



age their own affairs. In fact they are genuine Congregationalists. They are clever, too, and are doing a lot of things which I would like to write about.



ROSENWALD SCHOOL, CYPRESS-SLASH

I wish that that Florida real estate man would let me introduce him to them. They could tell him a few things about business, and particularly real estate. One of the members of this church was instrumental in starting a life insurance company, and is also a director of a Savannah Negro bank which sold a piece of real estate the other day—in Harlem, if you will—for twice the amount they paid for it.

Sunday evening found me in Charleston speaking to another fine group of independent, self-supporting Congregationalists. They were closing a rally for funds with which to pay a street assessment. They actually laid over five hundred dollars in real money on the communion table that night. The pastor, Rev. C. S. Ledbetter, is also A. M. A. made. He was graduated from Tougaloo College. He is a fine fellow and is doing excellent work.

Avery Institute is the beacon light of Charleston. Its students are bright and quick. How they can sing! The Tuberculosis Society asked every one in the city for a subscription. The Avery students had only five dollars to give. They wanted to give more. Through their principal they offered their talent for a concert. I was there the night of the concert. A splendid audience of white and colored people greeted and applauded the one hundred and eighty trained voices. If you want to really hear the spirituals sung as they should be sung, just go to Avery. And the students had, when the concert was over, more than one hundred dollars to give to the Tuberculosis Society. Avery is having a hard time meeting expenses. The children pay high tuition fees. In addition, their parents have been contributing twenty-five hundred dollars annually. Avery, however, is the only place where their children

can get a high school education in such a beautiful and prosperous city as Charleston. It will not always be so. For the present, however, the school authorities and the City Council refuse absolutely to support educational work beyond the tenth grade for colored youth. Yet they furnish practically a free college education for graduates of the white high schools.

From Charleston I made my way to Brick School to attend the annual Farmers' Day. It was a great day. Farmers came with their wives or sweethearts. A few of them came by train. The students met these with their brass band, and escorted them to the chapel. Most of them, however, came in their own autos; a very few came in buggies.

Brick School has always had an influence far and wide. Before the United States Department of Agriculture had conceived the idea of doing things of a practical nature for the farmer, Brick School was already at work demonstrating better agricultural methods. In those days the farmers came with their ox and mule teams. Today they come in their autos. In those days the farmers looked poor and ignorant. Today, they look prosperous and intelligent. In those days, Principal Inborden and, I presume, a few preachers did most of the talking. Today, expert farm demonstrators come with the very latest information and practical knowledge. This year the expert dealt with the farmer's investments. He began talking about the investment of time which is the one thing given equally each day to everyone. He called attention to the difference between spending time and investing it. "Time spent is time gone forever, but time invested is time projected into the future. The farmer who tomorrow expects to collect dividends in good crops is the one who today wisely invests his time."

And more than this, the expert household demonstrator now has her place on the program, and the rights of the farmer's wife receive due attention. The



A FEW CAME BY TRAIN



most remarkable address I listened to was that of the household demonstrator. What she said to the farmers in behalf of their wives they will never forget; in fact, no man could forget it. Surely, some farmers' wives will be relieved of a part of their drudgery because of Farmers' Day at Brick School. The household demonstrator said that it is a crime for a woman to carry water for all of the household needs when her husband at a little expense and time could provide a spigot right where she needs the water.

She also said that a farmer's wife enjoys the possession of money just as much as anyone, yet she seldom has any which she can call her own. Said the household demonstrator: "If my husband wouldn't let me have some money to do with absolutely as I pleased, I would raise some chickens, sell the broilers and use the money for anything that made me feel like a real, independent human being."

I started out expecting to describe all that I saw, heard and did in the A. M. A. schools along the Atlantic Coast. This is impossible. I saw

and I heard so much that was worth while that I couldn't describe it if I would, and no one would read all of it if I could. What I did myself was so insignificant that you, my reader, are fortunate to have me stop right here.



MOST OF THEM CAME IN THEIR OWN AUTOS

## Two Views and a Fact

**T**HERE are those—and they are many—who still insist that Negroes are not capable of being educated, as we understand education. Evidences of this state of mind—if it may be called mind—come to us all along our ways, North as well as South. There are none more blind than those who will not see.

Then again, there are those—and they are many—who think that such progress has now been made that the missionary societies like the A. M. A. can now say, "Lord, let thy servants depart in peace for our eyes have seen thy salvation." Therefore, they say, scrap the societies like the A. M. A. that have been saving generations that needed to be saved. All's right with the Negro. Call the job done. Nothing either great or small remains for these societies to do. And as we listen to this kind of wisdom, there comes a letter like this from Alabama—and there are many such, very many:

"Many cases of extreme poverty are brought to

our attention. One man brought his five daughters to us and said he wanted us to take them and he would pay what he could. The man from whom he rented his land had taken *all* his corn, potatoes, feed for cattle, and so forth, for rent of land, and he was left with his family without anything to live on. He brought a ham he had saved and a peck of peanuts and a peck of peas, and begged us to take his children and he would try to get work and pay what he could. They are five nice, bright girls, and if they can be educated so that they can teach in the rural schools they will be a help to their race. The two little ones were shedding bitter tears for fear they would be sent back home. They are doing well in school and are working all the time out of school to pay for their board and tuition. We partly clothe them from the barrels sent and hope to be able to get some of our Northern friends sufficiently interested in their courageous struggle for an education to furnish corn bread and meat for them."

## Cooperation and Progress in North Carolina

**T**HE Tallassee Power Company which employs several hundred colored laborers is an exception in the practice of large industrial plants in the South which employ white labor only. The Tallassee Company found it necessary to build a town for their families. They did this, and at the same time erected a twenty-room brick school building on one of the most sightly locations in the little town. It is so constructed that it can serve as a real community center. This new edifice has just been dedicated, the white

and colored people sharing in the exercises. This significant event was celebrated with addresses by educators of both races and wound up with a barbecue shared by both.

All in all, it was a great celebration which not only demonstrated that provision has been made for the training of colored children, but that there is complete cooperation and understanding between the colored people of Badin and the officials of the Tallassee Power Company. We love to publish items like this.





MRS. KATE CHASE GILLETTE AND FORT BERTHOLD MISSION BOYS

## Kate Chase Gillette

*For many years matron of the boys attending the Fort Berthold Mission School, Elbowoods, North Dakota*

THE Bible refers to Lydia as "a woman whose heart the Lord opened to give heed unto the things that were spoken." No words could more accurately describe the life of Kate Gillette.

On January twenty-eighth she was suddenly transferred to the next life, we scarcely know how or why, except that the Lord had need of her and called her after many years in this mission work.

"Kate," as we all loved to call her, often spoke of the grandmother who reared her, and who is the source of the information that she was born "in choke cherry time." She is recorded as having been born in 1876, the same year in which the work at the Fort Berthold Mission was started.

She was about twenty years old when she decided to follow the "way of Jesus" of which the missionary had spoken so much when she attended the Government School at Fort Stevenson. She was baptized August 4 of that same year, when she also began work-

ing at the Mission with true Christian enthusiasm.

The following year she married George Gillette, whom she survived twenty-five years and by whom she had a daughter, Georgianna, who is married and living on the Reservation at this time.

After the death of her husband she came to the Mission once more, with her child, and from there she was again married, to the brother of her first husband, Gerald Gillette. Five children were born of this union, four dying while quite small and one, Frank, surviving his father.

One of the tests of faith is deep sorrow, and we feel that Kate Chase Gillette, by her life during these past twenty years, in all her devotion to the Fort Berthold Mission and her contact with the boys in school there, is one of those of whom it can be said truly that they have the faith of the saints. . . . "By their fruits shall ye know them," and surely hers was a fruitful life.

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## A New Japanese Club in Salt Lake City

THE Japanese of Salt Lake City, Buddhist as well as Christian, and many who have no religious connections, have subscribed liberally to the construction of the "Japanese Church of Christ." The tasteful edifice for Christian worship is supplemented by a parsonage, dormitory, social and club rooms, with a tennis court and other athletic features. The total cost is little more than thirty thousand dollars.

"This institution serves not only the Salt Lake community, but also is the headquarters for the whole of the intermountain district. It is interdenominational in character, and seeks to serve the whole community.

"P. D. Waterhouse of Los Angeles, California, representative of the American Missionary Association,

the aim of which organization is to promote mutual regard between the Orient and America, is in Salt Lake working on behalf of this new church and soliciting funds.

"Interested Americans are backing this important piece of community welfare work. They point out that seventeen thousand dollars already has been raised from various sources, and are planning to go to the general public to raise three thousand dollars to help the Japanese in this laudable enterprise. The Japanese themselves are guaranteeing to raise the balance of ten thousand dollars.

"Toyohiko Kagawa, noted Japanese philanthropist and author, who is considered the greatest social worker in Japan today, visited Salt Lake's Japanese colony



last Sunday and congratulated the members on the new home for their church. Kagawa gave up a fortune to live with the poorest of the poor in the slums of Kobe. He left Salt Lake to attend the international missionary conference at Washington, D. C., from where he will go to Princeton and Harvard to deliver lectures, before continuing studies of social conditions

in Europe. More than a million copies of his autobiographical novel, 'Across the Deadline,' have been sold, the royalties amounting to seventy-five thousand dollars, which were turned over by him into work for the poor. He appreciated while in Salt Lake the aid received by local Japanese in paying for their new church home."

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## Some Alaskan History

**I**N the summer of 1890 two young men at the suggestion of Dr. Sheldon Jackson and at the call of The American Missionary Association left San Francisco to establish a mission among the Eskimos in northern Alaska. Mr. Thornton was from Virginia and Mr. Lopp from Indiana. On the fourth of July they arrived at Cape Prince of Wales, the farthest western point on the North American continent. Within ten days they had so far put together the building which they had brought with them that they could shelter themselves, and they were left in a settlement of about five hundred Eskimos. Another frame building was soon erected for a school. They found the people with only their spoken language, with no positive ideas of God or a future life, and with no religious observances. The mission prospered and as soon as these two young men had attained sufficient knowledge of the language they began specific religious services. The people proved to be receptive of the binding obligations of truthfulness, honesty and other Christian virtues. These young men dressed themselves in seal skins and deer skins in the Eskimo way, and hunting with the natives they found them to be persevering and courageous.

In 1892 Dr. Jackson with statesmanlike foresight secured an appropriation for introducing reindeer from Siberia into Alaska as a food supply and a means of enabling the natives to become more and more a pastoral people. These reindeer herds increased and the largest was in charge of the mission of the American Missionary Association. On August 19, 1893, Mr. Thornton, who in the meantime had returned to New York, married and taken his wife to the mission station, was murdered by a drunken Eskimo, which left Mr. Lopp, with his wife, in the sole charge of the mission. Mr. Lopp continued in this relation with the Association until 1904, a period of fourteen years, when he entered the government service.

Mr. Lopp was not only a Christian missionary and teacher of true devotion in the service, but was most self-denying and courageous in the course of his duties on many occasions. One of the most noteworthy events in the history of this mission was the heroic service of Mr. Lopp in the rescue of three or four hundred sailors at Point Barrow, where the crews of eight trading vessels had been frozen up in the Arctic Ocean. He drove the mission reindeer herd seven hundred miles over the wilderness of ice for the rescue of the ice-imprisoned seamen. He was successful in his endeavor. As a result of these fourteen years' missionary ministry there was in 1904 a practically transformed community. Many of the Eskimos were faithful Christians. There were about one hundred church

members, the school numbered one hundred pupils. The story of the mission is a striking illustration of the saving power of the gospel. History does not give many such wonderful changes in conduct and character as are seen in this mission station in the short period of fourteen years.

Mr. Lopp entered the service of the government twenty years ago as superintendent of education among the natives of Alaska, and has continued until this day. Today in reindeer herds and other property



ALASKAN COSTUME

they are worth more than five million dollars, and after twenty years of missionary devotion Mr. Lopp was appointed chief of the Alaska division of the United States Bureau of Education.

Because of his knowledge of the native dialects, experience in education and study of the reindeer, the Bureau of Education promoted him from teacher to District Superintendent of Schools and Reindeer, and in 1910 the United States Commissioner of Education, Elmer Elsworth Brown, appointed him Chief of the Alaska Division of the United States Bureau of Education, which position he has held until quite recently.

During his many years of service Lopp has traveled all over Alaska, along the coast by boats and in the interior with dogs and reindeer. He has become the friend of all the natives and has helped them to increase their herds from a few hundreds to tens of thousands.



When Fall became Secretary of the Interior he appointed one of his friends as Commissioner of Edu-



MR. AND MRS. W. T. LOPP IN 1892

cation and he, in turn, looked about for places for his friends. Lopp's position was not protected by civil

service, so Lopp was removed from his position in 1923 and Jonathan H. Wagner of New Mexico, formerly cashier of a bank, later Superintendent of Schools, was put in. It was a hint for Lopp to resign, but Lopp is too much interested in his work to quit. To get rid of him entirely he was notified on January 6, 1925, that his "services as Superintendent of Education of natives of Alaska in the Bureau of Education, at \$3,800 per annum, are hereby terminated without prejudice, effective at the close of January 10, 1925."

After thirty-five years of faithful service Lopp has been dropped on four days' notice without any reason, and the man who is in his place has never been in Alaska, does not know a reindeer from a caribou, an Eskimo from an Aleut.

Much has been said about the dogs that have carried serum to Nome. One Congressman eulogized them in a speech and an editor proposed a monument to them. But here is a white man who has helped to save the lives of dozens of whalers, has looked after hundreds of Eskimos and has increased the Alaskan herds by tens of thousands.

Such injustice was what might have been expected from the character Secretary Fall proved to have. It was a piece of rank injustice to Mr. Lopp personally and to the Eskimos, whose wise and devoted friend he had on his part proved himself to be. Mr. Lopp has been wronged and so has Alaska. We trust that this wrong will be rectified so far as it can be by those who are in authority.

## A Challenge for Service

**I**NTER-RACE relations is one of the most burning questions before all Americans who are thinking in terms of Christian brotherhood and good citizenship. For over three-quarters of a century the American Missionary Association has been striving to help solve this problem. Our work is with the Negroes, American Highlanders, Indians, Porto Ricans, New Mexicans and Orientals. Through schools, churches, hospitals and community service the Association is offering an opportunity for education and culture to many who might otherwise be deprived.

If you are thinking in terms of Christian service with the youth of America, the American Missionary Association schools or missions offer you an opportunity to develop your own talents and leadership.

### Qualities Essential to Success in A. M. A. Service

The American Missionary Association represents a social ideal seeking expression through a spiritual fellowship. The Kingdom of Heaven was Jesus' expression of the ideal; and friendship best conveys his idea of the fellowship.

A. M. A. workers, therefore, assume sacred responsibilities in accepting their commissions. Naturally, they should possess or cultivate personal qualities adapted and consecrated to the noble ends in view.

Chief among these qualities is a catholicity of spirit, free from prejudice and unbrotherliness. A fellowship bound by the ties of sincere friendship is a life-sharing fellowship. The worker must spontaneously share his life with others and let others freely share

their lives with him. Furthermore, this sharing of life must be absolutely devoid of the artificial distinctions of "superiority" and "inferiority." A spiritual fellowship is possible only when persons mutually trust each other and work *with* rather than *for* one another.

Religiously, the successful worker is he whose religion is his life and his life his religion. His religious experience will find expression in constructive, vital and concrete thought, and particularly in joyous, wholesome and noble living.

Educationally, the successful teacher is he who lives in his subject and whose subject abides in him rather than in a text-book. He awakens and enlivens interest as well as stimulates and enlightens thought. Such a teacher needs never to resort to formal discipline.

Socially, the effective worker will not narrow his activities to a particular task or contract. He will count it a privilege to serve in the larger relationships of the institution and community to which he is assigned. In the daily rounds of life on the campus, in the dining hall, the chapel, at concerts, entertainments, on the athletic field and in the community he will find his choicest opportunities for rich, rewarding and long-to-be-remembered contacts.

Although our work covers many fields, the positions are varied and the need of thoroughly prepared workers is great. The number of vacancies in any given line is necessarily limited.



A grade teacher must have at least a normal school training.

A high school teacher must have at least a college education or its equivalent, plus some teaching experience.

A college teacher must have a college education, preferably with an A.M. or Ph.D. degree, plus teaching experience.

A "specialist" must have received special preparation for the subject in question.

Applications will be received at any time. School vacancies are filled after April first of each year, for work beginning the following fall.

If you would like to become an A. M. A. worker please write for further details to

Missions Department,  
American Missionary Association,  
287 Fourth Avenue,  
New York City.

## Obituaries

**T**HE Rev. Asher Anderson, D.D., for years secretary of the National Council of Churches and for many more years recording secretary of the American Missionary Association, died at his home in Randolph, Massachusetts, February 25, 1923.

Dr. Anderson was an able and successful pastor of important and influential churches and was devoted to his work. He was always in attendance at

A. M. A. Annual Meetings in official service.

Miss Myrtle M. Long passed away in her home at Carbondale, Illinois, February 14, 1925. Miss Long was in the service of the American Missionary Association at Talladega College for two years and won the high regard and esteem of her associates.

## The A. M. A. Treasury

IRVING G. GAYLORD, Treasurer

We give below a comparative statement of the receipts for February and for the five months of the fiscal year to February 28.

### RECEIPTS FOR FEBRUARY (Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924.....	\$8,537.62	\$2,212.82	\$12,197.44	\$22,947.88	\$12,503.51	\$35,451.39
1925.....	6,926.15	2,026.49	10,912.69	19,865.33	4,160.67	24,026.00
Increase.....						
Decrease.....	\$1,611.47	\$186.33	\$1,284.75	\$3,082.55	\$8,342.84	\$11,425.39

### RECEIPTS FIVE MONTHS TO FEBRUARY 28

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24.....	\$138,007.69	\$49,978.71	\$4,754.53	\$192,740.93	\$41,807.29	\$234,548.22
1924-25.....	138,427.80	45,627.61	6,804.24	190,859.65	30,012.38	220,872.03
Increase.....	420.11		\$2,049.71			
Decrease.....		\$4,351.10		\$1,881.28	\$11,794.91	\$13,676.19

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24.....	\$1,490.32	\$2,911.13	\$31,227.61	\$35,629.06		\$35,629.06
1924-25.....	1,625.90	2,305.02	29,945.19	33,876.11	\$50.00	33,926.11
Increase.....	\$135.58				\$50.00	
Decrease.....		\$606.11	\$1,282.42	\$1,752.95		\$1,702.95

### SUMMARY OF RECEIPTS FIVE MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Regular Appropriations.....	\$234,548.22	\$220,872.03		\$13,676.19
Designated by Contributors for Special Objects.....	35,629.06	33,926.11		1,702.95
TOTAL RECEIPTS .....	\$270,177.28	\$254,798.14		\$15,379.14

### THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

#### RECEIPTS FOR FEBRUARY, 1925

Income for February from Investments.....	\$ 7,406.65
Previously acknowledged.....	24,787.30
	\$32,193.95



## CONGREGATIONAL HOME MISSIONARY SOCIETY

THE action of the Massachusetts Home Missionary Society in sending a check for three thousand dollars as an "extra" for work on the national field is greatly appreciated. In view of the falling off of contributions to the national treasury the receipt of this gift before the close of our fiscal year is especially helpful.

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During the coming year Rev. Claton S. Rice, for some time past assistant superintendent in Southern Idaho, and who has spent many years in the work in Utah, will add the supervision of the state last named to his present missionary efforts.

❖ ❖

Each morning during the Lenten period it is the custom of the Congregational family in the New York offices at 287 and 289 Fourth avenue, to assemble for a twenty-minute devotional service. There is a different leader each day and the topics suggested in "The Fellowship of Prayer" are followed.

❖ ❖

The passing of our friend and fellow-worker, Dr. Charles H. Richards, Editorial Secretary of the Church Building Society, has deprived us of one whose cheery presence was always an inspiration, and whose wisdom was ever ready to assist our work in every possible manner. An account of his long and fruitful career will be found in the Church Building Society's section of this issue.

❖ ❖

The Hawaiian Evangelical Association has been admitted to the status of a Constituent Society. Dr. Arthur L. Dean, of Honolulu, president of the Hawaiian Board, has been chosen a director, and the division of the receipts agreed upon as ninety-five per cent for work in Hawaii, and five per cent for the general work of the National Society. We extend a hearty welcome to the people and the churches of the Islands as they join our home missionary forces.

❖ ❖

Two outstanding pieces of missionary work were effected in Utah during the fiscal year just closed. At Provo, the cultural center, the Meno Trope Memorial Hall has been erected and provides a splendid building equipment for the church. It is planned, however, during the coming year, to erect on the property adjoining the hall a fine new church. These two buildings will enable the people to put on an enlarged program of work. The other enterprise has been the raising of the church at Ogden to a place of effective service.

❖ ❖

Interesting developments are noted in the Allegheny District among the Czecho-Slovak churches. At a recent meeting, Superintendent Grauer writes that one item at the Quarterly Rally is the raising of sufficient funds to support an evangelist working in Czecho-Slovakia. Their missionary was converted in our Pittsburgh church, returned to his old home and began to

preach with considerable success in the villages. In one place so many were converted that they organized a Congregational church. These rallies are attended by people from other denominations.

❖ ❖

Work in our home missionary fields often may seem prosaic, but a simple repeating of the names on a great circuit in Montana carries with it something of the romance of the old West. Rev. N. E. Hannant, of Judith Gap, is pastor of a circuit which includes Ringling, Twodot, Martensdale, Sixteen, Geyser, and Merino. Needless to say, he could not do his work without the inevitable Ford car. To be pastor of a people scattered in towns and ranches, in a territory having a diameter of one hundred and sixty-five miles is no child's play. Especially can the situation be appreciated when we remember that Montana winters are capable of being cold.

❖ ❖

The Department of Rural Work has given recently quite a large circulation to certain bulletins gotten out by it. The first is "A Study of Rural Congregationalism," made by Dr. Dana; the second is a copy of "A Preliminary Report on Adequate Occupation of Local Home Missionary Fields," the official pronouncement of the Home Missions Council and the Council of Women for Home Missions at Atlantic City on the question of church competition, overlapping, expenditures of missionary funds and what constitutes adequate occupation of home missionary fields; a third is a call for a meeting of the presidents of colleges affiliated with the Congregational denomination to meet with the Sub-Committee of the Commission on Social Service. The object is to discuss with them the urgency and practicability of putting Country Life Departments into the colleges.

❖ ❖

We append a letter recently received by Secretary Halliday from a small boy who was detained for some time at Ellis Island. His name is John Musgrove and it is hoped that by this time he "got out to America" and is beginning the education he came to this country to get. The letter was written February 5.

"Just a few words to let you know I have been detained on Ellis Island two months. Our school on Ellis Island is very nice because we learn English, arithmetic, composition, drawing, and learn how to play games. On Christmas Eve we enjoyed ourselves greatly for every man, woman and child received a present. I only have one leg, but it is no handicap to me for I can play games just as good as those with two legs. I am English and have come to the United States to get a good education. I am coming to my grandfather, two uncles and four aunts. Well, if I get out to America I am going to Pittsburgh in Pennsylvania. In our school on Ellis Island there are many nationalities, such as Chinese, Italians, Germans, Jews, Armenians, Dutch and English. Well, this is all I have to say. Best wishes from a friend."





OUTSIDE THE CHURCH IN THE SUNSHINE

## A Church in the Sunshine

By MRS. MILLACENT PALMER YARROW

"THE Sunshine State" is an Arizona slogan. If we may judge by our brief stay in Tucson, clearly the state deserves the epithet.

What has the church to do in a land of sunshine? Why not let everyone go out into the sunshine, enjoy the famous desert picnics, hunt among the ever-beckoning hills and mountains or revel in the matchless color-glory of desert and mountain? Who shall deny that men and women and children may here worship God and grow straight?

It may all be.

But here are some of the things which First Church, Tucson, Dr. George A. Andrews, pastor, is finding to do in the land of sunshine:

1. We are not letting Dr. Andrews visé this and so we dare tell you, what any one in Tucson will tell you—that a strong sermon will be heard every Sunday from the Congregational Church pulpit. The power for good of these sermons throughout the city cannot well be estimated.

2. The warm and kindly spirit of the pastor and his wonderful little wife wins everywhere. It is easy, indeed, doing the work of pastor's assistant when everywhere one hears these two comments: strong sermons and warm, kindly spirit.

3. The "best is just good enough" for this church in the sunshine when it comes to music. The employed quartet, singing Sunday mornings, brings together as good musicians as the city affords and this means much, for Tucson is notably a musical little city.

4. Popular Sunday evening services are held during half the year. Here the pastor does not always hold the platform alone. University professors, business and professional men and women are drawn in to contribute to these vesper hours. On prison reform Sunday the head of the Department of Psychology gave an address on "The criminal from the point of view of the psychologist."

5. These Sunday evening services are enriched and other more important values attained through the Young People's Chorus. High school and university people who like to sing meet to practice every Sunday evening at half past six. Under the rare leadership of the young woman who is vocal music director in the high school they practice, receiving at once careful voice training and character development, and then sing at the evening services.

6. Membership in this church in the sunshine is no gloomy, hazy affair. The following clear-cut state-



ment of principle and declaration of purpose appear on each week's bulletin:

"In the presence of God and these witnesses I de-

of Arts, Literature and History is to give a course in "Literature and Religion."

Another professor, one of the most popular among the students, is leading the university students' class, at present discussing "Religion and Science." There is no more enthusiastic class in the school than the upper class high school boys. They meet on the parsonage porch. Land of Sunshine, you know! Just now they are making, aided (?) by the high school girls, some screens for the use of the unfortunate classes that must meet inside.

The school is graded on down to the babes in arms who are cared for on the parsonage sleeping-porch while their parents attend worship service or parents' class.

9. The university student suppers should have notice by themselves for they are unique affairs. In an informal way, keeping strictly to the hour and a quarter which the average student always spends eating and "after eating," a worth while group of young men and women get together of a Saturday night, supper time, eat—they prepare the "eats" themselves too—hear good

music, listen to a talk which they like and talk themselves and have a good time generally.

But there is another feature of this Sunshine Land.

By one of God's mysterious compensations a land of eternal sunshine means, too, a desert land. "Some days must be dark and dreary" if rain is to come, bringing growth and greenness. So Tucson, man-made oasis, beautiful emerald set in the bleaching drab of the desert, pays its price for its life.

So the "Church in the Sunshine" is also the church in the desert, and pays its price, too, for its life.

This devoted little church does not simply bask in the sunshine of an easy, unquestioned existence.

First, this land of sunshine means haven of the sick and disease-driven. Thousands are here, seeking health and vigor. This means for the church a great responsibility, gladly accepted, to bring cheer and neighborliness and full often, material aid to those who are brought to its door. Great national sanatoria keep ever before us the sacrifices of the Great War and bring us further opportunity for service to our sick soldier boys. The Mexican population makes still further appeal.

In one more sense ours is a church in the desert. From all the great Southwest, as well as from all parts of the Union, come young men and women to study science and arts and agriculture, but ever science, at our splendid State University. They come, fourteen hundred strong and in very large numbers are either estranged already from religion as they have known it or all unprepared to reconcile with the religion they know the science they learn here.

Blessed among churches is this little Congregational church in the sunshine, for here the sunshine of truth is fearlessly admitted and in sermon and class discussion alike read the Bible in the light of modern hon-



BOYS OF THE CHURCH

clare my purpose to be a disciple of Jesus Christ, to follow him according to the convictions of my own conscience, and to strive in my daily life to manifest the spirit of his love and service."

And the church means just what it says. It admits to membership on this simple basis and—well—its members have not as yet become a scandal in the community!

7. The Women's Association, of which a woman automatically becomes a member on joining the church, is following the group system and is achieving things. A broad-minded, social attitude leads them to cooperate in their local charitable work with the community civic organizations. Announcements like this appear on the church bulletin: "Tuesday, sewing meeting. Work for the Baby Health Center."

To be sure it has made eligible to a place on the Young Women's Christian Association board of directors one valiant civic and religious worker who is now president of the board—she *was* a Unitarian!

I never attended a more sweetly, happily reverent and devotional communion service than a recent service in Tucson when a genuine Christian family welcomed into its household twenty-three neighbors and with them drew near into God's presence.

8. And the School? That is my hobby and I must tell you of the four adult classes. Some of the university faculty are generously helping in this work. One leads a discussion course for a group of parents following the study outline, "Christian Fellowship and the Family." Another leads a group in a study of the church and social problems using Ross's "The Social Trend" as a basis for discussion. In the third the good old Uniform Lessons, always good for an adult class, are being followed. The Dean of the College

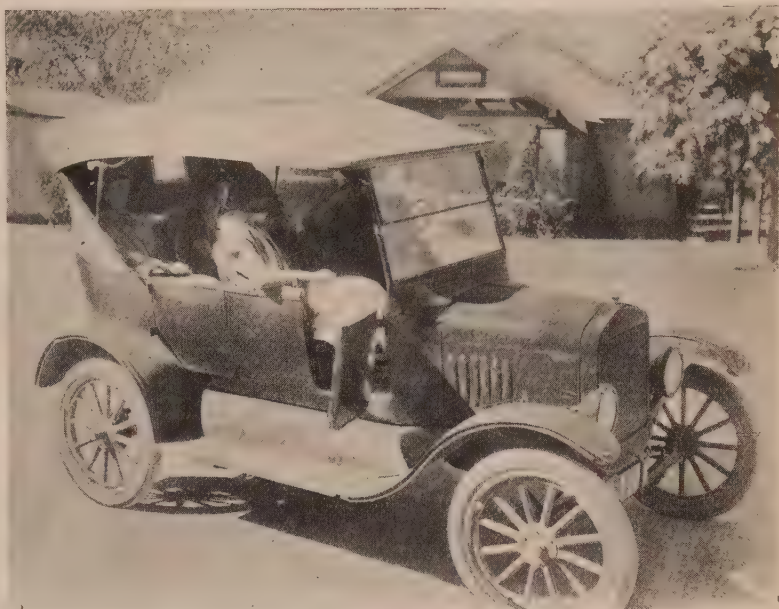


esty and do not accuse God of jealousy and slaughter—no, nor *excuse* him for them; and many a fellow and many a girl say gratefully, "I didn't know there were any churches like this—that you could really believe in."

So the "Church in the Sunshine" is the church in the desert and is striving ever to see more clearly its opportunity and to realize more fully its possibility.

#### A Note by Secretary Halliday

As the train comes to a stop at Tucson, after many miles of desert travel, the cool, tree-bordered station grounds impress one very favorably. The streets are broad and clean, the shops inviting. An excellent hotel afforded refreshing opportunity to erase the signs of travel prior to attendance upon a lawn party at the home of one of the church members. The people are cultured, alert, friendly. The ladies proved themselves skilled in the culinary art. There was one particularly delectable example of that toothsome cake with the sulphurous name! Dr. Andrews, our pastor, was there in palm beach suit and white shoes, his quizzical good humor enlivening the informal program. He and Mrs. Yarrow constitute a fine Congregational team. They are making a distinct contribution to the religious life of this State University city.



VISITORS TO THE SUNSHINE CHURCH

great section. In Albuquerque, in El Paso, in Colorado Springs, the same conditions exist. Sick people, lonely people, needy people—our workers serve them in the spirit of Christian friendliness.

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## Some Human Nature Reactions in a Home Missionary Laboratory

By REV. JOHN B. REESE, *Mitchell, South Dakota*

**W**HEN, some months ago, I was asked to write something for THE AMERICAN MISSIONARY, my first reaction was, after laying the request aside, to forget it entirely until reminded of it by the patient office secretary. Perhaps the failure of my memory was due to the fact that the thought which came into my mind on receipt of the first request was: "Readers generally want something romantic or sentimental and as all I can furnish will be mere 'findings,' my contribution will be of doubtful value for home consumption."

To be sure, there is occasional adventure and even romance in the home missionary's front trenches. But we should not mislead anyone contemplating enlistment in this service by creating the impression that his career will be a succession of thrills. He will emerge from some encounters looking like the last rose of summer and feeling like a combination of Jonah and Elijah in the deepest of their troubles. Yet if he has the stuff in him to stand up under personal discomforts, privations and often humiliation, he will see, in time, the Kingdom coming and know that somewhere in the smoke and grime of battle there is a God. Turning to a few of the findings in my experience, which has covered twenty-five and more

years in home mission fields, the following are typical human nature reactions.

The first was an experiment in putting "virgin soil" under cultivation, the soil having been somewhat soured. I went to the end of the railroad, borrowed a broncho and rode some twelve miles to a community made up mostly of first and second generation immigrants. They were practically untouched by religious influences, except for anti-church prejudices inherited from their state-church experiences over the seas. We made calls from house to house for three days, telling the people we would appreciate their interest and co-operation in starting a Sunday School and preaching services the following Sunday at a certain schoolhouse centrally situated.

The first reaction to this individual appeal was nil, except for an occasional grin and a rather sceptical, if not suspicious, look.

The second reaction was evident when Sunday came. I went to the schoolhouse early, to open it up and prepare the place for prospective business. I found, on arriving, that the young men had already "prepared" the building for the meeting by tearing down outbuildings, hanging a corn cultivator to the brick chimney, and writing a message on the black-



board which could not be construed as a welcome. After a time one of the men who had answered the invitation by a grin arrived, looked over the "preparations" and read the "welcome." He appeared to be rather staggered and while he did not say much, it was evident that he had come to the conclusion that, in view of what they already had in the community, I could not spoil it badly in any case. The enemy had overdone it a bit and I had won one man from hostile to neutral.

After more waiting, a little tense if not anxious on my part as to the reaction I should get when the main congregation appeared, they arrived forty strong. They came, they saw, we parleyed and some more became neutral, a few even expressing a desire to co-operate in organizing a Sunday School. This was done with the scant official material that could be secured at that time. However, in a few Sundays there was an enrollment of about one hundred; and in order to help the newly-found teachers to teach lessons they themselves did not know, we met each week and went over the lesson for the following Sunday. By fall we were able to organize a little church and most of the erstwhile hostiles had come into the zone of the friendly.

#### An Experiment in Getting a Church Building With a Three-Dollar Fund

The time came when the dilapidated little school-house where services had been held for a long time ceased to fit into the scheme of things. In fact, the missionary had talked about a church building so much that in order to curb this well-meaning but visionary outburst, a committee was appointed to see what couldn't be done. Like most committees this one did not do anything much and duly reported back that after strenuous endeavors they had been able to get the promise of three dollars, and that was the limit of possibilities. I could see a smile of triumph on the faces of Sanballat, Gashmu and Tobiah. It said plainly: "That ought to settle you and give us peace for some time to come on this church building disturbance." But there was sadness on the faces of Israel. The missionary, forgetting the awe supposed to be inspired by committees even those that never commit anything except occasional suicide, ventured to suggest that possibly there might be sources of financial aid which might have escaped the vigilance of the committee. He was very properly reminded that if he could find money where practical men of affairs, living on the ground could not, he was welcome to the job.

This challenge could not be ignored. So we hitched up the broncos and for many weeks scoured the coun-

try far and wide. The gifts ranged from ten cents to ten dollars. However, in a few weeks we had enough in sight to convince the more hopeful that "it was going through." But Gashmu said: "You may have subscriptions, but we know these people and know you can not collect one-third of the sum subscribed." We replied: "We are doing a good work and can not come down and argue with you now."

When enough funds were in sight to convince the faithful that there was "a fighting chance" of getting a church building, in order to stretch the twelve or fourteen hundred dollars subscribed to the very limit, we called for volunteers to help excavate and lay the foundations. A number responded and a date for beginning the work was set. However, on our arrival we were the only volunteers responding to roll call. So we—I—began digging, and Gashmu and his friends in the distance had the laugh of their lives. But we—I—kept pushing the spade into the tough, hard prairie sod, and in course of time one young man joined me. There are occasions when one added to one make much more than twice one. This was such a time. Not that he could dig any more than I could, but somehow two made me feel like a host. Seeing two at work on the hillside, a few more who had verged between doubt and faith joined us. At last the foundations were laid by the hands of the faithful and the laughter of Gashmu and his friends was less loud in our ears, for the time being.

There were many ups and downs, but in about a year from the time the church proposition was sentenced to die the little church was completed and dedicated, furnished and free of debt. Needless to add there was rejoicing among the faithful on that beautiful June day, and even Gashmu and his friends, seeing the work could not be stopped, made a dash for the band-wagon, so as to be "in the midst" on the great day. And that is how a church was erected with three dollars as the building fund limit.

#### Other "Findings"

If space permitted there might be reported numerous "findings" on this missionary front which might be of interest to those who desire to know of things as they are. I could write of sermons preached and for the time apparently lost, but echoes from them have come to me after many days; of schoolhouse appointments served for months and years, when gasoline and car repairs, to say nothing of the time expended, never came back in whole or in part; of funerals attended at the request of friendly outsiders where the only visible result was a bare "thank you." But everywhere have splendid people been found and some life-long friendships made.

## The Froid-Medicine Lake Field

By REV. R. B. EDWARDS, *Froid, Montana*

THE Congregational Church of Froid, Montana, has developed within a short time into one of the best-equipped small churches in this part of the state. It was at one time located away from the business part of the town, but now stands in the very center of it where, during the week, it speaks a silent

message and where it is convenient for the public to attend when the bell—the only one in the place—is calling for usual services. There is also a large community room which is used for social events and which may be connected with the auditorium on special occasions.



There is a set of screens which divide one end of the community room into small compartments for Sunday School classes. They are made of light lumber and beaver board and can be taken apart and stacked in a small space. They afford a practical solution for the classroom problem of the small church. Each screen has a panel of blackboard and each little room is provided with a table and benches.

We also have a kitchen which has a serviceable stove and a cupboard full of dishes. It is possible for the ladies to serve luncheon quite frequently, the proceeds being used for many of their good works.

It is not always an easy matter to find leadership for the work or ready cash for the budget, but the equipment of this little church offers its constituency a service and opportunity for Christian endeavor that cannot be estimated at the present time.

#### Medicine Lake

The church at Medicine Lake also presents unusual opportunity. It differs from Froid, however, because

it is the field itself, rather than the equipment, which must be considered, although the latter is not inadequate. While many little towns are trying to support from two to six Protestant churches, Medicine Lake has remained an undivided field. The membership is small, but has increased about forty-five per cent in the past year. The attendance outside is nearly as large as the membership and there is every chance for good future growth.

The men take an interest in the work at Medicine Lake. Most of the officials are men, although the women are not in the background. They have a most enthusiastic Ladies' Aid and it does many things the men cannot do.

Both of these churches should have a minister's full time. Services should be held in both places every Sunday instead of on alternate Sundays as is the case now.

The tragedy of frontier church work so often seems to be two to six pastors for every town and every preacher with two to six towns.



## The Need in the Cumberlands

By REV. J. M. TROSPER, *Stearns, Kentucky*

THE town of Stearns is situated on a plateau of the Cumberland Mountains in Kentucky, on the main line of the Southern Railway between Cincinnati and Chattanooga. It is the largest town in McCreary County and the center of business activities.

The county has an area of four hundred and six square miles and a population of eleven thousand seven hundred, of which a considerable number can neither read nor write. There are fifty-five free schools, thirty-five church organizations, one Seventh Day Adventist, one Congregational, one Holiness, three Methodist, and twenty-nine Baptist. Only four churches have services every Sunday of the year, seven have services one Sunday of each month, and the remaining twenty-four once a month during the summer season. Only eight hold Sunday School sessions during the entire year. The Baptist and Congregational pas-



A CABIN HOME

tors in Stearns are the only ones in the county who have had a seminary training. In a far-away rural district a minister who could only just read preached a sermon from the text, "Marvel not at this," and so forth, and gave the interpretation that it was wrong to play marbles. He also stated that "book learning spiles folks fur they can't git on their knees to pray."

Stearns today is a progressive town of twelve hundred inhabitants and with some of the conveniences to be found in much larger places. We have a hotel, bank, two churches, graded schools, a railroad shop, a golf course and a few general stores. The people generally are occupied in mining and lumbering. The soil is not adapted to agriculture.

Religiously ninety per cent of the people of the town are Baptists. The other ten per cent are of different faiths—Methodists, Lutherans, Episcopalians, Catholics, Disciples and Seventh Day



Adventists. None can boast large membership.

The Community Congregational Church was organized about seven years ago and has had a slow but steady growth. A Sunday School mission at Pine Knot, a town of eight hundred, in the immediate vicinity of Stearns, is being cared for by workers from the Community Church. There is a Baptist organization at this place, but for more than two years they have not been active. Miss Ruth Spaulding, community worker at Grand View, Tennessee, occasionally makes a trip to this mission and puts on a program for the young people. There is a real opportunity here for a Congregational community church.

The habits and customs of the people in Stearns are modern and progressive, but in the mining camps and rural districts life is very primitive. There are numerous small huts

not be said for some of our great cities in the North. During the past two summers we have had the ad-



GOING TO MARKET



"HOME, SWEET HOME"

and log cabins in all parts of the county. There are large families living in two and three-room badly constructed buildings. In many homes I found families existing, not living. Very few books and magazines are found in the rural districts. The people in all the mountain counties are very hospitable and are always glad to have visitors from the outside world. They are always interested in hearing of the "great doings" of the day.

There are no hold-ups or robberies in this region, but there is much making of "moonshine" and bootlegging is carried on. Many men do not provide conveniences for the women in the homes, but it can be said that the men of the mountain sections have the greatest respect for women and it is quite safe for them to travel anywhere in the region day or night, which can-

mirable assistance of two young ladies from the North. Miss Jennie De Forest, of Schenectady, New York, spent the summer of 1923 on the field and Miss Mildred Maus was with us last summer. They did excellent work, organizing Christian Endeavor Societies, Girl Scouts, Vacation Bible Schools, and working in the mining camps and rural districts. We need these girls back the coming summer or others of like ability and the writer is hoping that a community worker will also be sent, for the need of such service is great in the mining camps and nearby places.

Another great need in this section of the country is for Christian industrial schools and for primary and elementary schools that will lay a good foundation for a better education and a stronger religious life of service to God and man. Who will answer the call? The harvest is white and workers are needed.



MOUNTAIN GIRLS PREPARING YARN FOR KNITTING SOCKS



## “Like Mother Like Daughter”

**P**ICTURE, if you will, a three-room log house at the edge of a new irrigation project. Outside the house everything was in disorder. Inside—well, there were seven children besides the father and mother. The mother was not well and was caring for a three-months-old baby. The other children were all small. You may imagine what the inside was like.

One thing, however, distinguished the home from the average house in the community. High above the cluttered floor there was a bookshelf full of well-worn books. They were real books, too, not trash.

There was another object in the room that caught one's eye. Over in the corner, almost buried by papers and clothing, stood a battered piano. The visiting missionary asked the woman if she played; and the response and look that accompanied it made him sick at heart.

“Play! Play! When do I get time to play?” came the harsh answer. “I have seven children to care for and I am not well. I used to play. How I loved it! But now I have no time and I am too discouraged.”

Some time afterward the pianist in the little church in the valley left. What was the missionary's surprise when he visited the church a few weeks later, to find a young girl at the piano. “Why she's too young to play,” he said to himself. “What are these folks thinking about?”

Much to his surprise the service began with a prelude. That mite of a girl, in her poor little dress and her grotesque frayed hat, played it. Oh, how she played it! One forgot crude surroundings; one forgot the imperfectly tuned piano. He had no music in his soul who was not enraptured while that little mite poured out her soul in music. And the hymns! She played them in a way to make folks want to sing who had been too discouraged or too grouchy to even think of singing for years.

“Who is she?” the missionary asked after the service. “Who is she—that little girl who played as though she was pouring out her heart, a heart so full it could no longer contain her song? Who is she?”

“Good, isn't she?” was the reply. “Real good. She's a genuine find. You wouldn't believe it, but she comes from that hard-up family you visited a while ago, over at that log house. Mother's a conservatory graduate, you know, and she has been teaching the girl for several years. She hasn't the time or strength to sweep her house, but she is teaching the girl music. The girl is worth teaching, too, isn't she?”

I can't get that family out of my mind. Poverty, discouragement, hopelessness! But with them a bookshelf full of classics, an old battered piano and a girl learning to play from her poor heartsick mother; playing even now with the touch of a real artist.

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## Intensifying the Spirit of Fellowship

By REV. S. W. POLLARD, *Melstone, Montana*



**S**EMINARY professor recently advised his students to spend the first five years of their ministry on home mission fields.

He realized the importance of laying foundations, and the value of the missionary spirit and experience.

After several happy pastorates in the Middle West, it has fallen to my lot to spend the closing years of my ministry as a home missionary in Montana.

My present parish is Melstone, named for Melvin Stone, and a division point

on the Chicago, Milwaukee and St. Paul railway, about half way between Harlowton and Miles City and near the bend of the beautiful Musselshell River, where it turns north on its way to the Missouri.

This part of the state was settled later than the others. The free range made it an ideal country for large cattle ranches. Cowboys used to do some wild shooting in the town. Robbers' Roost, south of here, was the hiding place for stolen horses, till the thieves thought it safe to run them into Canada. North of the river a tree is still pointed out, where seven cattle rustlers were strung up by Vigilantes in an early day.

Beaver are found along the river; herds of antelope, back in the hills; and the voice of the coyote is heard in the land. Sheep, cattle and horses are raised in large numbers, especially where there is free range. The Federal Loan has encouraged farmers to invest in dairy stock. In good years, large crops of wheat, corn

and alfalfa are grown on the river bottom, and several carloads of melons have been shipped out in late years.

Montana made an enviable record during the World War and Melstone did her part. In drives for the Red Cross and Liberty Loans, she always went over the top. The draft took all her young men, and some never came back. We were left without physicians and nurses. When the flu came, the town was stricken; many died; we were quarantined; at last, medical help and nurses were sent from outside, and the epidemic was controlled.

Melstone is the eastern gateway to the new and noted Cat Creek\* oil fields; moreover, some of the largest coal mines are not many miles away. When the first oil was discovered, men speculated wildly in oil stock. Many invested their savings in wells that later proved to be non-producing; a few put their money in producing wells and made a fortune.

The winter of 1920-21 is remembered as the hard winter in this part of Montana. The loss of horses, cattle and sheep was tremendous; many stock men went to the wall.

Ours was one of the first of the many banks in the state to close its doors. Shortly before this happened, a lone bandit entered the bank at the noon hour, locked the assistant cashier, lately from the East, in the vault, and rode away with the loot.

During the big railroad strike, Melstone was a storm center. The bitterness, strife and suffering of those days will not soon be forgotten.



In such a community one finds many striking characters, such as our ex-mayor, straight as an arrow, formerly a member of the Canadian Mounted Police;

The church has its local problems: the shifting population is one; the Ku Klux Klan is here; the flaming cross has appeared on the neighboring hillsides; we have the bootlegger too; the large mining population in the county has made it difficult to elect officers who will enforce the prohibitory law; and lately the increasing tendency of persons to absent themselves from local church service to attend some metropolitan church, via radio, has been quite noticeable.

About three years ago, a gracious work in our midst brought nearly fifty into church fellowship. Those were red letter days, when whole families, many influential citizens, stood in lines stretching across the church, publicly to confess Christ. Special meetings were held, but the ingathering was largely due to the personal efforts



VACATION ON A RANCH SIXTY MILES FROM A RAILROAD

or the burly Scotchman from the Falkland Islands, now a dry-lander here, because of the healthful climate; or Keg Handle Charley, so called because of his cattle brand, reputed rich, but who lives, acts and looks the very opposite.

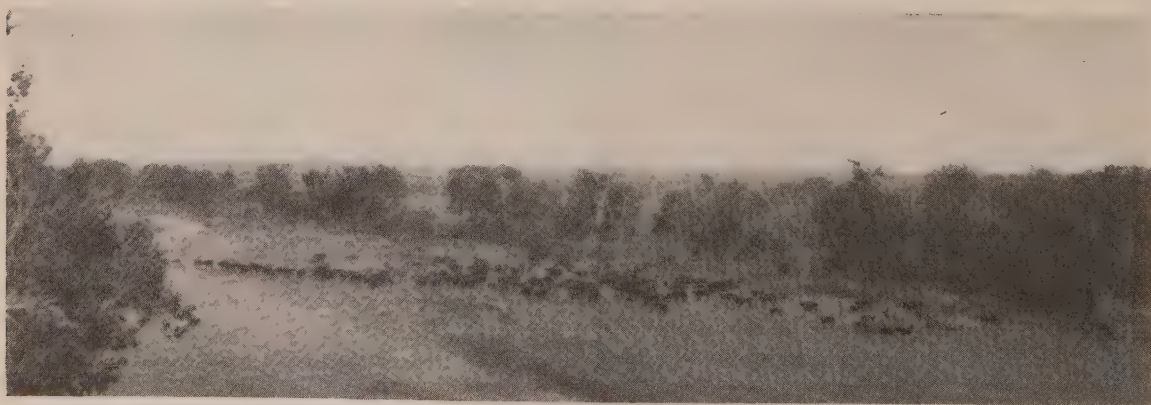
Through these varied experiences, favorable and otherwise, our community church has pressed steadily on. Ours is largely a shifting population, made up of ranchers with their families in town for the winter for high school privileges; also railroad people who are kept constantly on the move. This has made it difficult to maintain a growing membership and an efficient working force. A thorough reorganization of church and school has been necessary several times during the present pastorate. The last two years there has been so far as I know, no resident pastor between two county seats, a distance on the railroad of about a hundred miles. This has meant long rides to attend funerals and meet requests for service, religious, educational and patriotic. During my pastorate here, the railroad towns thus served have been Sumatra, Bascom and Musselshell. Besides this, services have been held at different times at several country school houses. One of the most interesting Sunday Schools organized was at Lost Horse school house, which is now suspended for the winter. Children from these outlying points have attended our Church Vacation School.

of pastor and church members.

The question has been asked; "Does it pay? Is work in such fields, under such circumstances, worth while?"

To one who would build up a strong organization, a large membership, and a trained corps of workers, it is, indeed, discouraging; but the spirit of optimism is contagious, and the slogan, "Better times are coming" has put Montana on the map. It certainly takes more grit, courage and perseverance to carry on when the drift of population is away from one than when things are coming in his direction. Quarterly reports and Year Books do not tell the whole story of the work and field of the missionary pastor. There is much to be read between the lines. A field seemingly limited may in reality be unlimited, both as to territory and parishioners. It is hard to estimate one's influence over the procession which is passing under his pastoral care.

It is worth while to lay foundations, though others may build up the superstructure; to sow, though others may reap. It is worth while to stand at your post and be faithful to your trust. It is worth while to bring sunshine into hearts and homes that are dreary and sad. It is worth while to bring to men a vision of the "unveiled Christ." And certainly, it is worth while to be a pastor in Mighty Montana in the Making.



A HERD OF CATTLE CROSSING THE MUSSELSHELL RIVER



## Keeping in Fellowship With the Master

By REV. ALLAN CRABTREE, *Dallas, Texas*

IT is possible that readers of the accounts of Homeland service which appear from time to time in this section of the magazine may be interested to know something of the work in the great state of Texas. I take pleasure in telling something of my work in Winnetka Church of Dallas.

When I came to the field last August the church membership given by the clerk showed eleven active members and about as many more who were inactive. The eleven active members entered most heartily into the pastor's program of prayer, personal work, open-air assemblages, cottage gatherings and car barn meetings, and before long there were some people who decided to accept the gospel message. It is now a great pleasure to be able to report that we have no such thing as an inactive member. There are fifty-three truly active ones. In order to encourage them a short time ago, I told them of the following incident: "Has your church a strong congregation?" was asked of a member of a certain body of worshipers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six? Are they very wealthy?" "No, they are poor in this world's goods." "Why, then, do you say it is a strong church?" "Because," was the

answer, "they love each other with Christian love and they are seeking to be led of the blessed Holy Spirit, and they believe that the Bible is the Word of God and the only safe guide in Christian life and service. Such a church is a strong church, whether it has a dozen or a thousand members." Was he not right?

We have had our difficulties to overcome on this field just the same as any other, but, in spite of it all, twenty-five of our members have voted to begin the new year with a five-year program, pledging themselves to keep up their present giving and reduce the grant of the Home Missionary Society and that of the Texas Missionary Extension Society annually until they reach self-support. They have agreed also to raise two thousand dollars toward the first unit of a permanent church house to be erected on the lot already owned by the Extension Society on a corner just opposite our present site. As soon as we have larger quarters our plan is to put on a large program which will appeal to all classes of people in the community. And so, with gratitude toward our superintendent and the members of the local Extension Society, we thank God for the opportunity to invest our time and strength in so worth while a field.

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## A Congregational Church on the Border

By O. A. SMITH, D.D., *Nogales, Arizona*

TRINITY CHURCH, of Nogales, with its thirty-seven members holds a unique place in point of the service it renders, not only to the town but to the world at large. The reason for the above statement is that it is located on the southern boundary of the United States, on the Mexican border. No other city on the border is so closely connected with Mexico as Nogales, since only a city street divides it from Nogales, Sonora, Mexico. The international boundary line, which runs through the town, is one of our regular streets, and, aside from it, there are two main avenues running from the American side into Mexico. For this reason the two cities are called "ambos Nogales." From a business standpoint, as well as for the reason just mentioned, they are practically one city.

Nogales is also the port of entry to the west coast of Mexico, and it is said by those who know that eighty-five per cent of all our business originates there. At present the Southern Pacific Railroad Company is working on the last connecting link between the end of their line at Tepic on the west, and Vera Cruz on the east. The town, therefore, occupies that peculiar location which causes it to hold international, inter-city and transcontinental relation with Mexico. It is easy for the casual observer to know what this means to Nogales commercially as well as from the point of intermingling of the races. At present we have large Spanish and Mexican, Syrian, Greek, Hebrew and Negro groups, the remaining one-fourth of the population consisting of white Americans. In the midst of this cosmopolitan lot of people, only one and

one-half blocks from the international line, stands this little church, the first to be built in Nogales nearly forty years ago.

Naturally, with this admixture of peoples, the work among American whites is limited. Three years ago, at the suggestion and under the direction of the Congregational pastor, Catholics, Jews, Protestants, representatives of every nationality in the city, came together in an International Social Service Bureau, to care for the many stranded folks who try to enter America at this port, and also for that great group of unfortunates on the Mexican side, the natural aftermath of the ten years of revolution through which that nation has passed. The greater part of the money needed has been provided by business men of the city.

Since it is not possible to preach the Gospel to these people in the old-fashioned way, a new one has been found, whereby, without the usual formality, this church reaches a multitude with words of cheer and acts of loving kindness, which react not only upon the two neighboring nations but upon many from other countries who pass through our port and carry the story of this ministry of love to the uttermost parts of the earth. A contributor to missionary work once said after visiting in Nogales: "This is the first time I have been privileged to witness home and foreign mission work done over one desk by the same man."

The connection of the Nogales Congregational Church with the International Social Service Bureau is as follows: the pastor is the executive secretary; the assistant secretary is a member of our church, a deaconess and a Sunday School teacher. The church



loans them for the work. The Ladies' Aid Society is a monthly contributor as are many of the church members. Trinity also has a representative on the Board of Directors.

Last year, according to the Annual Report of the Bureau, the executive secretary and the assistant personally cared for three thousand six hundred and ninety-five people, two thousand two hundred and thirty-eight of whom were children. This required more than six thousand visits, which included various forms of service. The list takes in births, deaths, burials, insane cases, attending to everything necessary in keeping home life together, clothing, rentals, transportation and so forth. A number of strangers were returned to their friends in other states and other countries.

To these services have been added, by request of the county officials, the indigent work of the county and, by request of the state secretary, the state child welfare work. County probation work, hospital and jail visitation are part of the daily routine.

One of the very pleasant services the pastor is called

upon to perform is that of broker and purchasing agent for the American Board people on the west coast of Mexico. Nogales is the only port of entry on the north and since all the Board missions are on or near this line of railroad, many of their needs must be met locally or through this place. It is therefore necessary for the missionaries to make numerous trips here, as some do, or have a representative attend to buying and shipping. This is just one more item by which the pastor serves in the foreign field and a very delightful service it is.

What an opportunity is ours! We sit at the door of nations and lend a helping hand to the strangers passing to and fro, as well as to the thousands of home folks who need a word of encouragement and direction. Such is the great task in which our little church at Nogales is engaged. There is no doubt it is doing for the world at large a service which can not be computed in figures, and to this brotherly effort every contributor whose money goes into the Home Missionary Society treasury is helping to meet the needs of the world.

## Some Direct Results of Missionary Work

By REV. THOMAS GORDON, Council, Idaho

*NOTE: Readers of this magazine will remember the story of "Gordon and Company" which appeared in the November issue. It tells how the artistic talent of a pioneer minister has been used to draw into the church boys who were preacher-shy and both boys and girls who never before had been interested in anything connected with the church. Mr. Gordon in the following article tells of the organized church work and how it is carried on.*

CAN the readers of THE AMERICAN MISSIONARY imagine a western town, a county-seat, with a population of four hundred and eighty people, a good bank and other buildings, and on the outskirts several packing houses for the fruit which is so plentiful each fall? Here is the fragrance of orchards laden with the reddest of delicious apples, the gleam of sunset on the purple mountain, a row of pines, cathedral-like and still. The village may be glimpsed at dusk from some high hill, and in the early fall a peak may be seen here and there covered with snow. Add to this a vision of loyal folks, hospitable and kind, a climate usually pleasant, although the winter snows are deep and lasting—and you have a fairly complete picture of Council, Idaho.

The church was organized twenty-four years ago and the parsonage built two years later. The members now number sixty-eight and there is a Sunday School attendance of ninety. Our church folks feel

with Roosevelt that "if a man is not familiar with the Bible he has suffered a loss which he had better make all possible haste to correct." Therefore last year they chose a promotion committee, which raised funds for the Daily Vacation Bible School held for three weeks in the local schoolhouse. Of the ninety children who attended, twenty either walked or drove distances of

from one to four miles. The daily program consisted of a period of worship, following training in memory work, singing, Bible study, calisthenics and hand work. The object was to help the children to the understanding that there is abundant assurance that every day living, lov-

ing and helping our fellow men is the real test of our spirituality. We answered the question, "What is Christianity?" as follows:

"In the home it is kindness; in business it is honesty; in society it is fairness; toward the unfortunate, pity; toward the weak, help; toward the wicked, re-



THE CHURCH AT COUNCIL

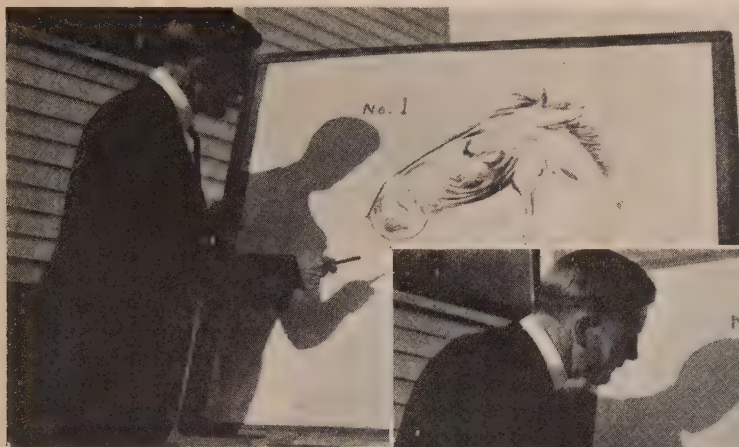


sistance; and toward God, reverence and love."

By means of chalk talks and object lessons the interest of the children was fostered. Some of the direct

in order to quicken interest in the Annual Meeting, the ladies suggested a sleigh ride and supper which were a most pleasing part of the sessions.

The missionary Ford has been most useful in parish visitation, in taking young people to conferences, and it has made possible preaching trips to Indian Valley, which is pastorless. It has also enabled us to visit Fruitvale, Alpine, Hornet Creek, and Mesa, all of which maintain Sunday



THE GENTLE HORSE

results derived from this work were: it got the people to working and playing together; it gave new material to think about; it developed local talent in the teaching line; a pageant proved a very easy way to train children in singing program songs.

The past winter special meetings were held in the church with a number of outside speakers. The Boys' Club, Girls' Club and Ladies' Aid pursued their regular activities. The last-named organization, during the summer months, can fruit for the Children's Home Finding Society at Boise. This work is of special importance, and last winter,



THE GENTLE HORSE TRANSFORMED INTO A BRONCHO

Schools. Mesa is a tiny town in the midst of a thirteen-hundred-acre orchard tract. One or two services are held there every Sunday. The great need in such communities is for the personal touch. Things are moving along encouragingly and we are trying to make a real contribution to the lives of the people.

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## A Logging Camp and a Normal School

Superintendent Baird of Washington visited, during the month of February, two extremely divergent missionary towns. One was the logging camp at Ryderwood a place a little more than a year old and having a population of 1,800. A very large number of men eat in the mess hall three times a day. For the most part living conditions are very good. The beds have springs, sheets, pillowcases and blankets. Dr. Baird noticed that there was no adequate drying room and that shower bath facilities were limited, but compared with conditions which existed ten years ago everything was palatial. The men and the company support the community church. The pastor was brought up in the Methodist church, but is coming into our ministerial fellowship.

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In all there are eighty-three home missionary fields in the State of Washington, either with organized churches or with regular preaching services. Sixty-one of them are dependent upon Congregationalism for all religious and ethical leadership. In twenty-two fields there are one or more churches of other de-

He is using our program to a large extent and finds it well suited to the needs of the community church worker.

Dr. Baird reports having spent an extremely pleasant Sunday at Cheney Normal School at the other end of the line from Ryderwood. The difficulties of the church work in this place grow out of the fact that while the Congregational church was the first one in the town and is now the strongest and only self-supporting church, the constituency is cut down because almost every other denomination has crowded in. It is important that the work should be maintained because of the influence these students will have in home missionary towns when they begin the work of teaching.

nominations. Eleven of them are in large cities where there can be no charge of overlapping. In eleven of the smaller fields there is one other church. In four of these steps have already been taken toward reciprocal exchange or consolidation. In seven others little progress toward overchurched conditions seems possible.



## CONGREGATIONAL CHURCH BUILDING SOCIETY

### Our Loss

THESE are days when we go about with hushed voices in the offices of the Building Society. We were talking together last month in appreciative recollection of our much loved and efficient helper, Mrs. Taintor, and now the gates have closed upon one who was for many years the leader of us all. He left the office in his usual health on Friday, February 13. The next day the heart functioned badly. Sunday pneumonia developed and at three o'clock Monday morning, with mind still clear and hopeful, surrounded by his children, he passed to the joyful service of the house on high.

Dr. Richards was born in Meriden, New Hampshire, March 18, 1839, and in his early years he was very frail. Up to fifty his health needed constant guarding. His mind from the first was brilliant. He graduated from Kimball Union Academy, Meriden, New Hampshire, of which his father was for long years the distinguished principal. Before and after graduating Dr. Richards taught physical science and Latin in this academy. He spent two years at Amherst College, but graduated at Yale in 1860 with the rank of a Phi Beta Kappa man. At the age of twelve he had a positive religious experience and with boys of his age conducted a little religious club. Even then he was looking on to the Christian ministry. His father, however, urged him toward the teaching profession, principally for the reason that the boy seemed

to him to be too vivacious to enter a profession which in that day expected in the ministry a decidedly serious demeanor. In 1865 Dr. Richards graduated from Andover Theological Seminary, although he had studied some at Union Seminary. He served for a time on the Christian Commission during the Civil War. His ministry began at Kokomo, Indiana, in 1865. In 1867 he began the pastorate at Madison, Wisconsin, leaving it in 1890 to spend thirteen years as pastor with the Central Church at Philadelphia. From 1903 to 1915, as Corresponding Secretary of the Congregational Church Building Society and since that time as its Editorial Secretary, he served with remarkable strength and efficiency even until the end. Marie Miner, of Charles City, Iowa, whom he married in 1868, died in 1915. The near kindred who survive Dr. Richards are his sister, wife of Rev. Dr. Frank P. Woodbury, who now resides in Cleveland, Ohio, and the Misses Helen and Gladys Richards and Mrs. Paul T. Cherrington, of New York, who are his daughters. In 1882 Dr. Richards received the honorary title of Doctor of Divinity from Beloit College. His books on "The Improvement of Worship," "The Evolution of Hymnology," and three hymn books, the last being "Songs of the Christian Life," published in 1912, have, with numerous articles on religious subjects, taken their place as timely contributions not only to his own denomination but to the life of the Church Universal.



### The Funeral Services

THE funeral services were held at the Broadway Tabernacle, New York, Wednesday, February 18. The pastor, Rev. Dr. Charles E. Jefferson, led the large congregation in prayer. Other parts of the service were conducted by his friends and colleagues, Dr. James Robert Smith and Dr. Ernest M. Halliday, the funeral address being given by the Rev. Dr. S. Parkes Cadman.

Dr. Jefferson, later writing of him, says:

"I have known Dr. Richards many years, but up to five years ago, only as the Secretary of the Church Building Society whom I met at rare intervals and then only for a few moments. He was an acquaintance, but not a friend. But five years ago Dr. Richards, on moving into New York, became a member of the Broadway Tabernacle and I was privileged to know him in a way not possible before. I had long known he was genial and gracious, sane and wise, but a closer contact brought to view new virtues and graces. What a winsome personality he had! God gave him the gift of charm. I have never known a more radiant man. He was an optimist to the roots of his being. The spirit of good cheer was incarnate in him. Nothing daunted him. Our confused and turbulent times did not make him afraid. He was

always on the side of progress, always looking ahead, always going ahead, always saying by his example, "Come on!" He was generous to everybody, especially to his pastor. No pastor ever had a more sympathetic and enthusiastic parishioner than he was. He loved the House of God. He rejoiced in public worship. He reveled in sermons. At the end of the service he always came forward, and to meet him was peace and joy. We shall miss him in the Tabernacle, for we loved him."

#### Dr. Cadman's Address

It is exceedingly difficult for me to speak here today of our dear and translated friend, Dr. Richards. I share with all present the feeling that if in this life alone we have hope in Christ, our loss is irreparable. Like yourselves, I am profoundly consoled by the sense of his victorious release. Yet we ask in unison, where we shall see his fellow again? For in this faithful man of God there was a singular ripeness of moral and intellectual attainments. His judgments were free from bias, his virtues were symmetrical, his excellences were well proportioned, with no particular gift or grace advanced at the expense of the rest. He was strong without rage, full without overflowing, cautious without despondency, cheerful without flip-



pancy, courageous without rashness. In his development the fruits of the Spirit were nurtured wisely; his ways were ways of pleasantness and peace. Such a personality can be fitly compared with the best of English cathedrals, wherein nothing has been left to chance or caprice; everything is decently arranged, and replete with ordered progress. His prolonged day here was serenely blessed. Its eventide glowed with mellow and chastened radiance. It has now quickly merged into the eternal light beyond, which it had so steadfastly reflected.

Of other leaders in the church who share God's rest with Dr. Richards it can be said that they were predominantly orators, or theologians, or teachers, or administrators. No one of these single offices monopolized our venerable and beloved brother's powers, yet he included them all. They were subtly blended in his full-orbed, wholesome ministry. We recall his ready wit, his matured wisdom, his keen insight, his catholic sympathy. The words which are as nails fastened in a sure place articulated his public utterance; his prayers revealed hidden depths of life divine and bore upward countless worshipping hearts that they might enter with their pastor and leader within the veil. The genial, winsome tenderness that suffused his intercourse showed the health and wholeness of his being. His ideals were realized, not by being reduced, but by being fulfilled in his practices. Truly, if one had to select his epitaph, it would be the ancient scripture: "Mark the perfect man, and behold the upright, for the end of that man is peace."

There was in and about him a humaneness which enabled the Doctor to undertake high spiritual adventures in a most natural way. He did not cry nor strive, nor "cause his voice to be heard in the street." Nevertheless, no foe of righteousness ever saw his back. None knew him to quit the field till the fight was won. He was not the less firm and determined because he was the Lord's knight who wore a smiling countenance. He knew how to serve with cheerfulness and endure hardship with joy. "Never hasting, never resting," he pursued a constantly enlarging path which shone brighter and brighter as the goal became clear. His influence was always pervasive, and in numerous personal instances, paramount. Often honored men

lived in the glare of publicity from which he shrank. But none surpassed Dr. Richards in the benign range of his ministry or in those healing and restoring arts which were its crown.

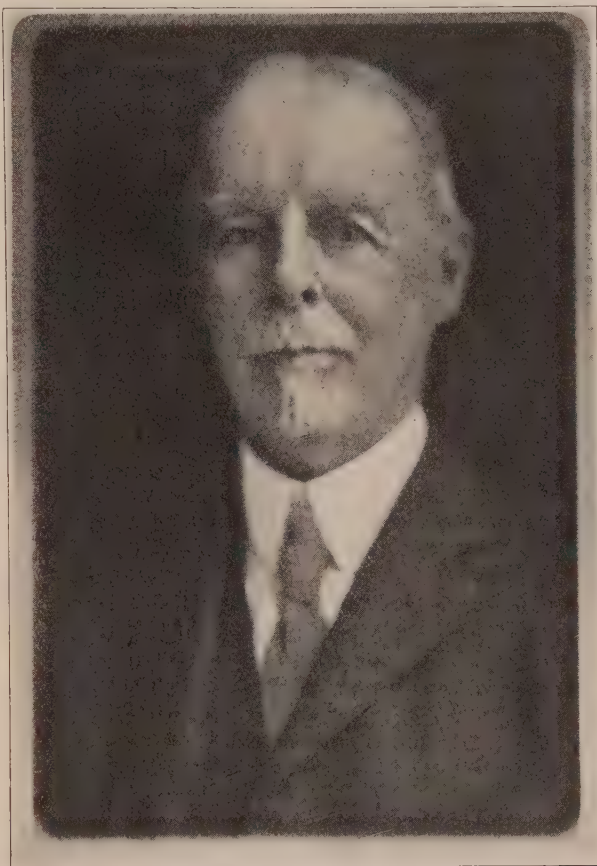
It was altogether proper that so choice a spirit as his should have made a larger place in the church for praise and worship. He delighted in the great hymns which live above the shadows of ecclesiastical controversy, because they express the high central mind of the church. Her sons and daughters of different creeds, but one faith, who have enlarged her ministries of sacred song, were familiar to him. He knew their story and also that of their chief compositions. The

matchless lyrics of Watts, Wesley and countless other sacred poets were his spiritual food. He broke it to others and was concerned that their souls should feed on the best of it. Here again his calling was consistent with his character. The comeliness of praise found an exemplification in his bearing. He was himself a psalm of joy not the less penetrating because somewhat restrained by his awe for holy mysteries and for the Unseen Presence. Harmony is another by-word to explain him. He reveled in whatsoever was lovely and of good report. Yet he economized his raptures and kept an even pace in them as in everything else.

Dr. Richards was a loyal Puritan, who had acquainted himself with the history of the communion which he adorned. But his zeal leapt over sectarian bounda-

ries. He understood their uses and abuses, and that the widest fences shut out more than they enclose. So, while fixed in his local attachments, and solicitous for the prosperity of Congregationalism, he viewed it and other Protestant bodies as preparatory for a reintegrated Faith and Order which should eventually ensue. But he did not desire this great and laudable objective to be unduly speeded. Rather was it his prayer that it should come in God's time and wisdom and be of the Divine Spirit rather than attempt to be in the edicts of men.

I shall say little of his magnanimity towards his colleagues in the Church Building Society. They are here in silent and affectionate remembrance to testify by their presence to his unfaltering cooperation. He was the strong stay of this great pastor and teacher,



CHARLES HERBERT RICHARDS, D.D.



Dr. Jefferson, whom he so truly loved, and of whose ministry he was wont to speak with the warmest appreciation. We can believe that so royal and dedicated a spirit as Dr. Richards is forever safe in his Redeemer's care. It would be irrational to suppose he could be anywhere today except where love and fellowship and service are commensurate with his nobler energies. And those who are of his family circle, to whom our hearts go out in completest sympathy, can well reflect that if they never cease to love him whom they have lost, they shall never lose him whom they thus love. Nor will his joy be full until they and he and all their dearest ones are once more united. For there shall be one flock, one fold, one Shepherd. And in that glad hour God shall wipe away all tears from their faces. Perhaps if those who knew Dr. Richards best could have wished him a final blessing it would have been such a death as would comport

with his manner of life. This benison was vouchsafed to him. Christ kissed his glorious servant into victory. Without a lingering groan he laid down his charge with his body and ceased at once to work and live.

He bequeathed to us all a wealth of inspiring memories and strengthening precedents for Christlike conduct. As we look back on these more than eighty years, so beautiful, so true, so vibrant with life's divine reality, we exclaim within ourselves, "Let me die the death of the righteous, and let my last end be like his." Amen! and Amen!

So say those who now gather in the church where his last and happiest hours were spent, and so say many more who cannot be here today. Farewell and Hail, dear friend and counselor and guide! May the light that shines on him shine on his children and relatives, and upon us all.

## The Inner Voice

By CHARLES H. RICHARDS, D.D.

**S**PEAK in my soul, O Spirit voice,  
Some kindling word;  
I wait thy message, and rejoice  
When it is heard.

For thou art close within my heart,  
O Friend Divine,  
Enshrined, enthroned, nor aught shall part  
My life from thine.

Let thy clear accents of command  
Within me ring;  
Treading the path thy love has planned  
I'll toil and sing.

The secret of a nobler life  
Teach thou to me;  
Help me amid earth's weary strife  
At rest to be.

O whisper thy sweet word of peace  
To still my fear;  
Tell me thy love shall never cease,  
And I will hear.

Speak the sweet promise of thy grace  
For all on earth;  
Give glimpses of a transformed race  
In its new birth.

O God within me, let me hear  
Thy voice aright,  
Till I shall stand without a fear  
In Heaven's own light.

## The Happy Warrior

By WILLIAM W. LEEDE, D.D., *New England Field Secretary*

**W**HEN Christian and his companion entered the celestial gates, according to the dream of Bunyan, there were "those that met them with harps and crowns"—"the harps to praise withall and the crowns in token of honor." For whom of all those who have walked the long upward journey could these tokens seem more appropriate than for our brother, Dr. Richards? Through the years, since, as a boy of twelve, he gathered about him the boys in his native town in the New Hampshire hills and talked of the realities of the Christian faith, his course has been a steady march towards the celestial heights. On every issue affecting the honor and success of the Christian church he fought a good fight and kept the faith. In demeanor and address he seemed no fighter. What man of all we know was more a pacific, gentle, loving soul. He wore no armor like a Rhoderick Dhu, but when the challenge

touched the essentials, the tried blade of a vital faith was in his hands, like that of Fitz James, "both sword and shield." From his presence there breathed always the fragrance of the hills. His talents spread out like a charming landscape. The sallies of his abounding wit were tipped with sunshine and his laughter was as the running brooks; but of real granite were his principles of honor and his services to all who needed him stood up like the benign mountains. There was never on his countenance the sign of such spiritual struggles as those ascribed to Bunyan's hero. He went on his way rejoicing. The enemies that he met and conquered he never talked about, but there was a life within that he guarded like a watchful mother. Read his beautiful poem on "The Inner Voice." It is found above and is for the first time printed. How nearly must he have walked with God to be able to



frame and utter so intimate and so confident a prayer!

Dr. Richards' nature, like the holy city, was builded four square and on each side were many gates. One could reach him by varied avenues of approach for he had an interest in everything that concerned life. He was one of those personalities in whom you cannot point out some one or two qualities and affirm that because of them success or greatness has come to him. The partial and particular traits which in the ordinary men can be easily noticed disappear in the large man and even the mental and moral are no more tabulated by themselves and we conclude that that which appeals to us and which gives the man success is due neither to a good heart or to a good understanding but to a happy blending of all qualities, in fact, due to what the man is as a whole.

How many are the gifts and graces referred to by his friends!

"With high endeavor as an inward light

He made the path before him always bright."

The buoyancy of his nature and the charm of his manner appealed to everybody. I venture, however, to emphasize one quality in this man's nature. It is so fundamental that I think it accounts for many of the things for which he is praised and loved.

Among his papers is found a reference to Sir Isaac Shackleton whose brave spirit passed to the great adventure while he was seeking to explore the hidden mysteries of the South Seas. Shackleton was a great lover of the poet Browning and when asked what the poet taught him he replied, "I find in Browning a constant and spontaneous optimism. You never catch him doubting a purpose in creation or quailing before the infinite. The bigger the universe the more he likes it. He loves greatness and vastness. It is the whole he is after and the part cannot trouble

him. If he looks at doubt it is to smile, never to sigh."

I believe that Dr. Richards marked these words because he approved them and he approved them because they described in a measure what had taken place in his own soul. He was an optimist and therefore cheerful and radiant and because he was after the whole, the part did not trouble him. In his theology as well as in life he was contending for the things that are fundamental. This attitude of mind affected his opinions on all public questions. He believed that nations just as well as individuals should dare. He thought that this nation should go after the whole and not be troubled so much about the part. That is why he advocated the World Court and the League of Nations, and following the action of our Senate, protested to President Coolidge against what he called the gratuitous insult offered to Japan.

Dr. Richards' management of the affairs of the Building Society was of the highest order. So is that which he showed in the guidance of the three churches in which he was pastor for nearly forty years. From one end of this land to the other men for generations will speak of him as a great church builder. He loved the whole Israel of God and he loved those who knew not God. He pleaded for foreign missions as he did for home missions. Year by year he has carried on with the same smile upon his face and a rejuvenating faith within his heart. Men could not believe that he was old. The songs he set to music and wrote out for the churches kept echoing in the chambers of his own soul, and then one morning suddenly they melted into the hallelujahs of the angelic hosts. What could we ask for more? Thinking of such a valiant leader there is but one answer to Wordsworth's question:

"This is the happy warrior, this is he

That every man in arms should wish to be."



## Messages of Appreciation

SINCE the death of Dr. Richards words of esteem and admiration have been coming from all directions to the New York office and to Dr. Richards' family. It is almost obligatory, even to the omission of all other matters this month, that we share some of these with the great circle in which it was his joy so long to serve. In reading these words the members of our churches will realize more keenly not only the value of such princely souls but also the dignity and glory of the task which God commits to them and us. In 1867 Dr. Richards became pastor of the church at Madison, Wisconsin, where he had a notable pastorate of twenty-three years. That church, with keen appreciation of that ministry, even after the lapse of thirty-five years, recently held a memorial service. We print below the opening sentences from the prayer of the Rev. Robert W. Barstow and also extracts from the address delivered by Dr. Birge, President of the University of Wisconsin.

### The Prayer

"Almighty and eternal God, thou gracious Father, whose love is over all and in all and through all, whose ways are past our finding out and yet whose symbols and messengers are about us on every hand, . . . we

thank thee on every remembrance of the great and good men and women whose lives have been added to the infinite treasure store of human experience. We praise thee for the wondrous ways of thine own self-revealing in the love and the sacrifice and the labor and the hopes of thy children. We enthrone now in our memories, with thy gracious benediction, the thought of thy servant whom thou has now, after so full and so rich a life, called to his abiding rewards in thine own bright presence. This house of prayer, wherein we gather from week to week, is for us a visible monument of his life and work in this place. But more lasting than stone, more enduring than arches and spires and windowed walls, are his memorials in the hearts of those who knew—and by that same sign, loved him."

### From the Address of President Birge

"Thirty-five years have passed since Dr. Richards left the pulpit of this church. How many of this audience go back so far in memory? How many have even seen so many as thirty-five years? How shall I bring in a few words to you, who did not know him, even a slight sketch of the man who for twenty-three years ministered to this church, to whose leadership



we owe this building in which we meet, whose preaching and personality formed that temper and character which marks the church today? . . . A slight and alert figure, an eager life, an active thought which looked 'forward and not back,' a faith that lent a quiet confidence to the work of today and assured a larger power tomorrow—such he was as he lived both among us and with us; not on our plane of the ordinary commonplace life but bringing into our little world the courage and hope of Christianity. He moved among us with a marvelous memory for faces, with a deep interest in persons; and there always came with his presence that cheer which rests upon a serene faith in God.

. . . In his thinking he was a modernist before that word had gained its religious significance; but you would not know it as you listened to him. He was never controversial, not even aggressive. On the contrary, he seemed always to be talking merely that good Christianity and good sense which all men have accepted, always and everywhere. So he quietly guided the thought of his people through many years clamorous with controversy, as he touched their lives to higher issues. His full knowledge and his deep appreciation of sacred music inspired his ministry with all the force and warmth of historic Christian feeling. Such a pastor meant much for the church. Did it not mean even more for the University? Dr. Richards came here in 1867—in the same year that Dr. Chadbourne, the first president of the reorganized, the revived University. For twenty-three formative years in our history

successive generations of students were shaped by the influences of this pulpit, guided in religious thought and led by word and example into the Christian life."

These crisp lines from Rev. Dr. J. G. Taylor, Arlington, Massachusetts, will show what the college boys of Madison thought of Dr. Richards over fifty years ago: "I entered the University as a student in 1863 and enlisted as a private in 1864, as did all the students, thereby closing the University, and returned to the University in 1866, joining the class of 1868. When Richards came to town the students were delighted, for in him they found a young man of fine culture, versatile in talent, a good and wholesome preacher and thoroughly sympathetic with the student body. Here was a young man who could play the organ, sing a song, set a company in almost a hilarious mood, act in charades or plays, as the boys used to say, 'to beat the band,' and in serious mood preach a sermon of worth and power. He was a gentleman's man, natural, easy, graceful. He was versatile, unusually

so, buoyant, radiant with sunshine. One could not know him without liking him. I heard him preach his initial sermon at Madison and in the language of a student said, 'He'll do.' While my acquaintance began that first Sunday my closer intimacy did not begin until 1868 when I joined the church and switched from the law as a profession to the ministry. Meanwhile, it became evident that in all inquiries he insisted on a free mind, and that for that day was unmistakably liberal and it cost him much both within the church and among ministers. The clergy challenged him and threatened but in the utmost good nature he went right on about his business. In these days he

would be moderately liberal but in 1867 he was on the firing line. . . . The congregation was unusually distinguished, there being present often the governor, the judges of the Supreme Court, lawyers, besides students and the president and professors of the University, and so far as Madison had any elite, the elite of Madison. Mr. Richards—we called him Charley—was the most influential Congregational pastor in Wisconsin, well known throughout the state and highly esteemed and welcome anywhere."

Words from Rev. Dr. A. H. Bradford, of Providence, Rhode Island, in a letter to Dr. Richards' daughter:

"Your father's friendship meant a very great deal to me, as it did to my father. . . . One of the pleasantest of our experiences in our first parish was your father's visit in our home. He won the hearts of all the church people and especially of the

parsonage household. . . . I constantly use the little Book of Church Services, which he edited, and that seems a kind of spiritual companionship with him."

Dr. Charles S. Mills, his pastor in Montclair, says:

"I am glad that it was my privilege to know him so well through your residence in Montclair. I shall always think of him as I characterized him in the first Christmas booklet I had the privilege of composing. You may remember that I called him Dr. Great Heart. I never knew any man more constantly kind and cheery in all his work and his fellowship with others. I shall sorely miss his personal greetings and the sense of his friendly companionship."

The Phi Alpha Cleric is a group of twenty-seven clergymen in Philadelphia of many denominations. Dr. Richards was a member and once the secretary of the society. One of their number speaks of Dr. Richards thus:

"He won a warm place in all our hearts by his many



FIRST CONGREGATIONAL CHURCH,  
MADISON, WISCONSIN



rare talents, his mastery of Christian truth, and his clear and graceful literary expression of it in pulpit and on the platform, and by his able leadership in public measures for the betterment of our city and country and above all for his genial, cheerful personality and his sincere and upright life."

The American and Foreign Christian Union in a minute on his death characterized him as one "who in his eighty-sixth year was an active member of this Board of Directors since his election in 1903 and who at all times by his wise council, sound judgment and good cheer endeared himself to us all, especially when important decisions had to be made."

From a minute adopted by the Central Congregational Church of Philadelphia, we quote these words:

"For thirteen years he ministered to the wants and needs of this congregation, both in the pulpit and out of it. Those of us who were fortunate enough to be members of his flock remember his eloquence as a preacher, his love for the best that is in music, his affability, his boundless fund of cheerfulness, his sympathy in times of trial, and during the many years that have elapsed since he left us, he has given us many evidences that his heart was ever with us as a people. Truly, we have lost a dear friend."

And from this same Philadelphia church a friend and parishioner writes:

"What thirteen happy years I spent under the pastorate of your father, and how I did love him! I cannot but feel that you ought to be very happy, in view of your legacy. Such a record of usefulness and good cheer he has left behind—you can never exhaust it. The years cannot dim your recollection of his sweet life."

Close to Dr. Richards in every way were the officers in the New York office. Dr. Halliday says: "The door between us always swung open easily. It was a privilege to go to him for advice. It was a delight to be in his company at any time. Occasionally we lunched together. He was a most agreeable table companion. I never knew him to say an unkind word about anybody. I never heard him utter a complaint. His life seemed keyed to the concert pitch of happy exuberance. His even temper found expression in a continuous outpouring of hearty good will. Despite his years he was one of the youngest among us."

Dr. Moore, Secretary of the Home Missionary Society, says: "There was a directness in his method of approach to any problem that was refreshing. Thoroughly modern in his thinking, with religion always uppermost, he also had the broadest sympathy and interest in the regular ongoing of life. The last day he was in the office I stopped a moment by his desk and he

said, 'I have just been reading two corking good books, one, "Inevitable Millionaires," by E. Phillips Oppenheim, and "The Slave Ship," by Mary John-



CENTRAL CONGREGATIONAL CHURCH,  
PHILADELPHIA, PA.

son. Neither one can really be called tame, but they are interesting and vivid in their descriptions and take you right out of yourself.' Seldom does one find a man of his years who has kept so vitally alive and up-to-date."

Lack of space forbids that we quote from the many other letters of leaders of the church or of parishioners and close personal friends. The tribute of Rev. James Robert Smith, D.D., should not, however, be omitted. Upon him on the retirement of Dr. Richards as Corresponding Secretary fell the heavy responsibilities of that office. As Editorial Secretary, Dr. Richards has, however, remained closely associated with the work of the Society, and the words of Secretary Smith are for that reason still more significant.

#### The Words from Secretary Smith

"Dr. Richards was the living embodiment of the spirit of tolerance, hopefulness and optimism. Through years of most intimate contact and relationship, in which we discussed life's problems almost daily, never in a single instance did he sound the note of pessimism. His singularly winsome personality always challenged me to say with utter freedom and frankness all that was in my mind and heart, feeling sure of helpful and illuminating response. He saw life whole and believed beyond the shadow of a doubt in the ultimate triumph of good. One felt in his presence 'the power of an endless life.' While we must go on without his visible presence we do so with the prayer of the ancient prophet upon our lips and in our hearts—'Let a double portion of thy spirit rest upon us.'"



## Resolutions by the Society

ON February 18, 1925, a minute was passed expressing the deep sorrow felt by the Congregational Church Building Society in the death of Dr. Richards. We have space but for the last two paragraphs:

"In his going, a wise counsellor, a genial companion, a devoted and able worker, a saint of God whose contagious good cheer made his life radiant, has passed

from our midst. To a degree seldom surpassed Dr. Richards endeared himself to his associates by the fine quality of his friendliness and Christian character.

"We record our profound gratitude that we were permitted to share in the labor and feel the inspiration of this long life of supreme usefulness and unite in this assurance of sincere sympathy with his relatives and friends in this hour of their bereavement."



# THE CONGREGATIONAL EDUCATION SOCIETY

## Working Together for a Christian World

By HERBERT W. GATES

**T**HERE are some things in every community and in the nation which the churches of different denominations can do better together than any of them can do separately. Much of the work of religious education lies in this field. It becomes almost essential, therefore, to have some organization which can be the agency for this cooperative work.

For many years the field was divided between the International Sunday School Association and its auxiliary state and local associations, and the Sunday School Council of Evangelical Denominations, made up of representatives of about thirty denominational educational boards and publishing societies.

About three years ago, these two organizations were merged into one, under the title of the International Sunday School Council of Religious Education, since happily shortened to International Council of Religious Education. This action federates the Protestant Christian forces of the continent for cooperative effort in the development and promotion of religious education. The administrative control of the Council is in the hands of the Executive Committee, composed of representatives selected in equal number by the cooperating denominations and by the auxiliary state and provincial councils of religious education.

### The Committee on Education

In order that the program of the Council may be developed along sound educational lines, there has been formed a Committee on Education composed of educational leaders of recognized standing and representing all the cooperating forces. All matters of policy and educational standards are carefully considered by this committee and then recommended to the Executive Committee for final decision.



## The Camp Conferences

**A**N important item in leadership training is the summer conference. Our own young people's conferences have grown in number and effectiveness and we expect to see still greater development in the years to come. But there is also room for the interdenominational conference, indeed it will be a sad day for the cause of religious education and Christian fellowship when we reach the point where we cannot get together in this wider fellowship. There are many Congregational young people living within easy reach of one of these International Camp Conferences, who cannot so well attend our own. There are others who have been, for one or two years at a Congregational conference, who might well attend an International Conference this year. There is much to be gained by the wider fellowship and the interchange of view points and ideas between those of different communions.

### The Advisory Sections

To secure for the development of plans and policies the advantage of practical experience in special lines of work, there are various advisory sections, such as the children's, young people's, week-day and vacation school workers, and other special branches. These various section meetings bring together those who view the problems of religious education as they appear in their own fields of experience, discuss principles and methods, and pass on their recommendations to the Committee on Education.

As Dr. Hugh S. Magill, the General Secretary of the Council has said: "The International Council of Religious Education is the agency through which these cooperating Christian forces work. It was created by them. It is supported by them. Its program is made by them. Its purpose is to make effective their federated forces in teaching the Christian way of life and hastening the coming of Christ's kingdom."

### The Chicago Meeting

At the annual meeting of the Executive Committee, held in Chicago, there was marked evidence of progress in the art of thinking and working together. The recommendations of the Education Committee, previously commented upon in these pages, and looking toward a more flexible and practical course of teacher-training for Community Schools, were adopted. It was also recognized that there is need of courses of training, not necessarily more elementary, but in shorter units and adapted to the needs of schools in communities where the Community School has not yet arrived and may not be feasible.

The Committee proposes to outline these courses in time. Meanwhile our own Education Society is working upon a plan for such training.

These International Conferences have been steadily improving in their leadership and standards and the corps of teachers for this season includes some of the ablest educational leaders of the country.

The International Camp Conferences for the season of 1925 will be held as follows: *Geneva Glen, Colorado*: Boys, June 30-July 13; Girls, July 28-August 10. *On Lake Geneva, Wisconsin*: Girls, August 11-24; Boys, August 25-September 7. *Lake Winnepesaukee, New Hampshire*: Boys, June 30-July 13; Girls, July 14-27.

The Education Society commends these conferences to the attention of our young people and wishes them success as the recognized agencies for this type of interdenominational leadership training. Full information regarding any of the camps may be secured by writing to Dr. P. R. Hayward, 1516 Mallery Building, Chicago, Illinois.



## Congregational Young People's Conferences

**T**WENTY-FIVE young people's conferences were held last summer under the auspices of various state conferences, with the Field Secretaries of the Education Society cooperating and in many cases having charge of the plans and program. While accurate records are not available, the number of those enrolled and receiving instruction was over three thousand.

This year several additional conferences are being planned and announcement of places and dates will appear in *The Congregationalist*.

Illinois has secured a permanent conference site at Tower Hill, which will accommodate not only the young people but ministers and their families at other times during the summer. Idaho is taking steps to secure a permanent site; Washington will be well cared for at Seabeck, while the Black Hills conference had its permanent location before these.

The results of these conferences can hardly be overestimated. Hundreds of young people have gone back to their churches, Church Schools and societies with new ideas and a new vision of service. Many have been led to turn their attention to Christian life ser-

vice. State organizations of Congregational young people are forming as a result of the spirit of fellowship in a common endeavor created by the conference itself. These organizations will prove a strong force in promoting week-end institutes, securing new delegates for succeeding summer conferences, and putting through numerous activities in the interests of our denominational young people's work.

For the coming season, the leaders are endeavoring to strengthen programs, secure the best possible leaders and teachers, and provide as inspiring and helpful a course of study as can be produced.

It remains for the churches to do their part by making more provision for the careful selection of delegates with possibilities of leadership and seeing that they get to the conference. It is no less essential that they be given opportunity to use what they have gained when they return.

It is by no means too early to begin planning for next summer's conference now. It takes time to make wise selection of delegates, and it is well to give the young people of the church something to say about the choice and to help in providing the necessary funds.



## Mission Study Books for 1925-1926

**T**HE mission study books for the coming season are not yet off the press although they are well under way, and will probably be available at an early date. Some advance information can be given regarding them which will be of help to leaders in planning their work.

The Home Mission theme for 1925-26 is *The Slaves in America*. The books in this series are planned and published jointly by the Council of Women for Home Missions and the Missionary Education Movement. All orders for home mission books of the current year, sent to either organization, are referred to the shipping department of the joint publishing committee and all profit divided evenly between the Council and the M. E. M. It is a very satisfactory and effective co-operative arrangement that has continued for several years.

The book for adults and young people is to be entitled "Peasant Pioneers," and will interpret the life, customs, view points, and the religious and social attitude of the Slavic peoples in the United States in the light of their European background. The author, Mr. Kenneth D. Miller, is Assistant Secretary of the Board of National Missions of the Presbyterian Church in the United States of America. He was for several years a worker among Slavic peoples in Europe and later Director of the Jan Hus House, in New York. He is thus well qualified to write understandingly and sympathetically on this subject.

Miss Fjeril Hess is the author of the book for young folks of twelve to fifteen years of age. It will bear the attractive title of "High Adventure," and is likely to live up to the attractiveness of the title. Miss Hess has had much experience with the Slavic peoples, in this country and in Czechoslovakia. She is now Managing Editor of the Woman's Press,

the publishing house of the Young Woman's Christian Association, and has had much to do with the many alluringly interesting publications of that press. This book will furnish some fine illustrative material for groups that take the other book as their text.

The third volume of the Better America series, for Juniors, appears this year. It is written by Herbert W. Gates, Secretary of Missionary Education of the Education Society. An introduction contains numerous suggestions to leaders regarding methods of handling the lessons, materials, dramatizations, and references to other books. Special emphasis is laid in this third volume upon the part the church has played and is playing in the building of a Better America along the lines indicated in the former volumes of the series.

No new sets of Primary Picture Stories or Picture Sheets are planned for this year for the reason that there are several sets issued in former years which are as good for this topic as any new ones that might be issued.

An extra study book is to be issued this year, for adults and young people, on a subject very closely related to the foreign mission theme, *Latin America*. This is "From Over the Border," by Vernon McCombs, Superintendent of the Latin American Mission of the Methodist Episcopal Church. It gives the historical background of Mexican immigration and of other Spanish-speaking peoples in the Southwest. It shows the conditions that exist and the opportunities for Christian service. It will help to a better knowledge of a people that are all too little understood among us.

### Foreign Mission Texts

The theme for foreign mission study, as above stated, is *Latin America*. While we Congregationalists have not many stations in that part of the world,



there is no less reason for our becoming familiar with what is going on. If not as Congregationalists, certainly as Christian Americans we ought to know more than we do about the wonderful territory of our neighbors to the South.

The writers of this series are well qualified by training and experience to be narrators and interpreters of Latin America. Dr. Webster E. Browning, the Educational Secretary of the Committee on Cooperation in Latin America, and formerly a missionary of the Presbyterian church in that country, is one of the leading authorities on this subject. He writes the main study book.

A brief supplemental book, especially planned for use with discussion groups of men and students will be written immediately after the Montevideo Conference, by Dr. Samuel Guy Inman, Secretary of the Committee on Cooperation.

Young people will find an interesting course out-



## Some Conference Testimonies

The following are extracts from letters written by young people who attended summer conferences last year, expressing what these have meant to them.

"I enjoyed every hour and wish I could fully express what the three conferences I have attended have meant to me. The Bible study gave us a deeper insight into the Bible, helped us in our interpretation of it, and made many things clear which before had been puzzling. The study of missions, community service, and world service taught us what is being done to spread the gospel, how it is being done and how we can help. The classes in methods gave us a much better understanding of the relation between the different branches of the church, and how these can be made to work in harmony.

"Besides these definite studies we had wonderful inspirational and devotional services and meetings led by men and women who have had experience as missionaries.

"The first year the conference was held our church sent two delegates. This year we had our full quota of ten, with many on the waiting list. One of the boys of this number is now treasurer of our Sunday School, several of the girls have classes, and two of the delegates are members of the executive board, or council, of the Church School. This is what these conferences have done for our church. Without them, these boys and girls would not have felt the responsibility of their positions, or have been trained for their work. ———, *Syracuse, New York.*"

"I know, for one thing, that I will never forget the three years I have been at the conferences. It was wonderful to mingle with other boys and girls of my own denomination. Going to conference has somewhat changed my views on religious living. I got so many new angles on the missionary life, too, just from hearing and knowing some real live missionaries. I decided that I had better change my peculiar ideas on how they did their work. I have, and now missionaries seem more like humans to me.

"I think I enjoyed my third year the best. The first two were a sort of foundation. This year—my

lined for them in "Looking Ahead With Latin America," by Stanley High, Assistant Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. Mr. High is well known as a traveler, journalist, and interpreter of the Youth Movement in recent years.

Miss Sara Estelle Haskin, Home Cultivation Secretary of the Board of Missions of the Methodist Episcopal Church, South, will prepare a course of lessons for Juniors with many interesting features, and a "Picture Map of Latin America," by Maude E. Bradley, Supervisor of Drawing in the schools of Pawtucket, Rhode Island, will be a distinctly unique addition to the materials of the year.

There will be a new Picture Sheet and set of Primary Picture Stories for the Latin America series, and the usual supply of wall maps, outline maps and small maps for individual use.

These may all be purchased from the Pilgrim Press.

third—I was able to join in the conversation and discussions more freely because I had formulated my own ideas. I believe many others found that out, too.

"Sending delegates from our church has done a great deal for it. The adults who took a passive interest in us young people as a whole are now taking an active interest in our work. As one result, we have now a promising young people's society. Our young people feel as if they were really a part of the church. Our activities are picking up. We have given three plays, two of which brought offerings which we have used for missionary purposes. ———, *Buffalo, New York.*" \*

### Dr. Randall Writes

"Five years ago the First Congregational Church of Jamestown had no young people's organization. We sent as many of our young people as were permitted to the first State Young People's Conference, and have continued to do so each year since. This year we had the largest single delegation of any church at Cook Academy.

"The group that attended Wells College Conference four years ago came back alive. Their enthusiasm spread like a contagion among their companions. It was exactly what we were hoping for and some of us gave them, as wisely as we could, all the encouragement possible. They organized a society and called it the Young People's Pilgrim League. This league has met every Sunday evening during eight months of the year, ever since. The average attendance is forty. Occasionally it has run up to over sixty, and I think it has never fallen below thirty for the entire period. It is limited to those of high school age.

"With but two exceptions all of those who attended

\*NOTE.—*The experience of this writer is a very common one. It is a policy which has proved itself wise for churches, in picking out delegates, to do so with the expectation that those sent will, if possible, go three years in succession.*



any of the summer conferences have become members of the church. One year, all of those who were at Wells were taking some responsible part in the work of the Church School. Seven of last year's delegates have classes in the Junior department. We have always had a larger number of boys than of girls at the conferences.

"There are intangible results which sometimes mean more than the things which can be tabulated. The attitude of our young people toward the church has been completely transformed. Whenever they are asked to do something their constant motto seems to be 'I will.' Nothing in my ministry

here has been of such joy and encouragement.

"Not content with the results in their own church, these young folks have willingly and repeatedly organized trips to village and rural churches nearby, occasionally traveling as far as forty miles to put on an evening service, in order that they might spread the influence of our summer and week-end conferences. Several churches in this district have sent delegates to the week-end conferences as a direct result of these visits and two of them, at least, sent delegates to the summer conference at Cook Academy this year, also as a result of such visits.—ALFRED E. RANDELL, *Jamestown, New York.*"



## An Interesting Missionary Education Project

THE Brick Presbyterian Church of Rochester, New York, recently carried out an educational project for the entire membership which is worthy of note.

The General Committee was made up of chairmen of various sub-committees on exhibits, music, pageant, publicity, dinner, finance, and so on. An attractive six-page folder was issued in which the object of the undertaking was stated as follows:

1. To give every person interested in Brick Church a comprehensive understanding of the character, variety and extent of the work which Brick Church is doing.

2. To show how the Brick Church is organized to insure the execution of its work.

3. To accomplish this task between noon and midnight of a single day—Brick Church Day.

Luncheon and supper were served a-la-cafeteria and afternoon tea from two to five o'clock. The program included demonstrations of the varied activities of the church in all its departments, exhibits of the mission-

ary work supported or shared in by the church, a Chinese play, sketches on "Old China and New," "Among the Waldensians in Italy," concluding in the evening with a presentation of the pageant, "The Wayfarer," by J. E. Crowther.

The theme of this pageant is the revolution that has shaken the industrial and social fabric to its foundation. Many are questioning the ability of the church to solve the problems of the new era. "The Wayfarer" represents this discouraged element. He is guided from despair to faith and service by "Understanding," who interprets the presence of the living Christ in every age, triumphant over doubt and adversity.

We have asked for an illustrated account of this Brick Church Day which it is hoped will be published in *The Congregationalist* and later made available in a folder for distribution. There can hardly be a better method of arousing intelligent interest and securing cooperation and support for the enterprises of the church.



## Boys and Girls in Other Lands

This is the title of a new book by Mary Theodora Whitley, which will be found of real value to leaders of Juniors. It is written as one of the Week-day School Series of the Methodist Church. The author is Assistant Professor of Education in Teachers' College, Columbia University.

The book contains thirty-two stories of boys and girls from all parts of the world, describing how they live, play, learn and work. They are such stories as will lay the foundations for real interest and friendship.

The Teacher's Manual, which accompanies the

story book, gives abundant suggestions, both as to materials and methods. The list of books is quite complete and well chosen, including general works on method, supplementary books for the pupil's reading in connection with the various lessons, and books which will give the teacher good background material.

This book has good material for a week-day course, or for programs in Junior Endeavor or similar organizations. The story book is one dollar, Teacher's Manual, ninety cents. Either or both may be ordered of the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.

## MONTHLY COMPARATIVE STATEMENT

Nine Months from June 1, 1924		This Year	Last Year	Increase	Decrease
Contributions	.....	\$94,736.81	\$105,113.45	.....	\$10,376.64
Legacies	.....	6,632.49	7,446.05	.....	813.56



## THE SUNDAY SCHOOL EXTENSION SOCIETY

### Children's Day Nineteen Hundred and Twenty-five June Fourteen

#### Our Sunday Schools Will Observe This Day By Using The Specially Prepared Service "OUR LAMP OF LIFE"

**F**ACING the challenge of childhood we are again called upon to consider the place of the child in the eternal order of things. The Children's Day Service stands for youth and enthusiasm. It has for its aim Religious Education; Missionary Impulse; Inspiration for Christian Living and Christian Giving.

The author is Miss Mary Jenness, a recognized leader in the field of Missionary Service and Religious Education. Miss Jenness is also one of our most successful workers in Church Schools and has prepared the service out of her rich, practical experience.

In her foreword the author refers to the beautiful cover picture, a reproduction of the "Alice Freeman Palmer Memorial"; also to the message of a Jewish working man to a Harvard student:

"Do not forget that your education cost more than you or your father can ever pay for. Therefore make return in glorious light for all the oil that is being poured into the lamp of your life."

The second part of this message is used in the service as a symbolic picture of what RELIGION does,—it sets our lives on fire. The finest teaching of the home and the church supplies the fuel for our lamp of life, and RELIGION lights it with the beautiful flame of service.

The thought throughout the entire service has a meaning for every age in the Church School. Juniors, Intermediates and Seniors will fully appreciate the symbolism. The Beginners and Primaries will show from their year's lessons that because God our Father loves us and gives us much, we should love him and share his gifts with other children. God's gifts to

us are the "oil"; our response in doing things to make others happy is the "light."

The oil of good teaching comes in drop by drop all through the year. Children's Day is a great opportunity for beautiful and satisfying expression of these year-long teachings.

The service begins with the Processional, "Father of Lights, in whom there is no shadow." The Recessional is, "Light of the World, we hail thee." Then the minister calls for prayer that all parents and teachers may diligently provide the oil of life for their children and pupils; that they themselves in the home and church may shine with such glory of service as to make it evident that Religion has lighted the flame; and that this church may be in its community a constant, undivided light, showing forth beauty and holiness, and attracting all young lives to claim that beauty for their own; that no child's life within the radius of this church may remain unlighted through any fault of our own.

The service will be provided without charge for schools making a special offering to the Congregational Sunday School Extension Society, or otherwise including the Society in their plan of benevolence. The following services issued during previous years can also be supplied: "The Church and the Children" and "Let the Children Come." Sample copies are obtainable at the office of the Society, 289 Fourth Avenue, New York, N. Y. The services are supplied to other schools at ten cents a copy, six dollars per hundred, by The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, or 19 South La Salle Street, Chicago, Illinois.

#### OUR MISSION

The Extension of the Foundation Work of Congregationalism.

#### OUR PROGRAM

The organization of the Mission Sunday School on the Frontier that never ends.

Aiding needy Sunday Schools in securing Lesson Study Literature.

Cooperation in the development of Religious Educational work.

The winning of Young People to Christian Life Service.

#### OUR FIELD OF SERVICE

Direct missionary responsibility in three-fourths of the territory of the United States.



## Capitalizing Children's Day

By ERNEST BOURNER ALLEN, D.D.

**I**T is not too soon to look forward and make plans for capitalizing Children's Day. I use the term, "capitalizing," in the best sense. It is not for the purpose of exploiting the children themselves, but of using the leverage which their lives give to make our appeal more effective and far-reaching. We must put much more into this seed-sowing work of Congregationalism, the establishment, the extension, and the improvement of our work with and for the children. It would be a good thing if the current of our thought and activity could be challenged, so that we would appreciate what things ought to be put first in the church life, in our thought and service.

The story is told of a remarkable thing which happened in Ben Lindsay's courtroom in Denver some fifteen years ago. The courtroom was crowded. A famous will case, involving more than a million dollars, was being tried. Suddenly their procedure was interrupted by a rough-looking boy with a bundle of newspapers under his arm.

"Judge, Judge, I want an injunction!"

This was the boy's cry. The bailiff started toward the youngster to put him out.

"Hold on," said the judge. "A live boy is worth more than a dead man's millions. What is it, little citizen? What can we do for you?"

Then the story was told of a policeman who had forbidden the sale of his papers through some misunderstanding. The boy said, "I want an injunction against 'um stopping my business." The judge took an injunction blank and wrote a note to the policeman, which solved the problem and the boy shot out of the room saying, "The cop'll drop dead when he reads that. Dis is de place where a kid gets a square deal."

The point is that a famous judge thought it worth

while to stop an important case in order to listen to a boy's appeal. Doubtless most of us approve. The appeal of the children to the church for the support of work among them is imperative and twofold. Is the church caring for its own children? Is it helping the neglected children? There are many levers whereby we may raise our total apportionment and one of these, not the least, is the claim of the nation's children upon us. It is time we stopped depending on the pennies the children bring, and went to the adults for dollars and generous checks for this foundation

work. Are there not hundreds of churches which will make Children's Day the time when they will raise enough to put one or two summer workers in needy fields, and have a good surplus left over for the routine work of the entire year?

To have an earnest, well-trained young man or woman from "the outside world" spend a week or more with a group of children in an isolated community, sometimes twenty-five, fifty, or one hundred

miles from a railroad, is to put into the lives of each child an impression that will never be effaced, and will lead many of them into a knowledge of Christ, an acceptance of him, and an ambition to reach onward and upward in life. To have a share in the year-around program of the Society, means helping on the frontiers where folks live in the midst of cotton spindles, looms, smokestacks and mines. Here people from many lands are drawn together by the urge of earning a living, and need tremendously a leadership in the Wonderful Way of a More Abundant Life. Our Congregational share of the millions of children and young people who do not go to Sunday School is a million and a half. The need is apparent. The obligation is evident.



"A LIVE BOY IS WORTH MORE THAN A DEAD MAN'S MILLIONS"

### CHILDREN'S DAY OFFERING SUGGESTIONS

- \$5** will provide a visit to a needy Sunday School.
  - \$10** will furnish material for a Daily Vacation Bible School in a frontier community.
  - \$25** will provide literature for a Mission Sunday School for a year.
  - \$25** will represent a one-tenth share in a Student Summer Service worker.
  - \$50** will start a new School and maintain it for a year.
  - \$250** will put a College Student into service for the summer.
- Any payment of **\$20** or more will constitute some designated person a Life Member.

Correspondence relative to the entire program will be welcomed by the Extension Secretary, Dr. W. Knighton Bloom, 289 Fourth Avenue, New York, N. Y.



## THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

### Conditional Gifts to the Pilgrim Memorial Fund

**T**HE Pilgrim Memorial Fund has been called the greatest strategic achievement of our churches in three hundred years. Every loyal Congregationalist surely wishes to see it reach the goal set by the National Council, \$8,000,000. The chief hope of increment, beyond subscriptions now overdue, is through legacies and conditional gifts.

The making of a conditional gift is most heartily commended. The donor is relieved of all risk in making investments. The security is beyond question. A fixed income is paid the giver, or other beneficiary, at the standard rate of the missionary societies. The gift is kept in a Conditional Gift Account during his life and thereafter, added to the Pilgrim Memorial Fund, it continues through all the years its beneficent service.

Ordinarily a gift is made with interest receivable by the donor but it is possible to designate another person as beneficiary. A husband could make such a gift in the name of his wife, or a father on behalf of a child, or a son on behalf of his mother.

A well-known benevolent organization—not Congregational—reported recently the addition of \$500,000 in the year 1924 to its Conditional Gift Account. Such a result shows the increasing favor which the form of gift has in the minds of Christian people. It is sometimes called an “anticipated legacy,” the donor, being unable to make the gift outright, receives income during his life but with the purpose and intent that benefit may accrue from his estate for the organization designated.

In the Congregational missionary societies no effort is made to compete with institutions which offer high rates of interest to secure such gifts, for they believe that the primary motive of the giver is not the utmost income obtainable but a reasonable income and the certainty of benefit to the organization designated.

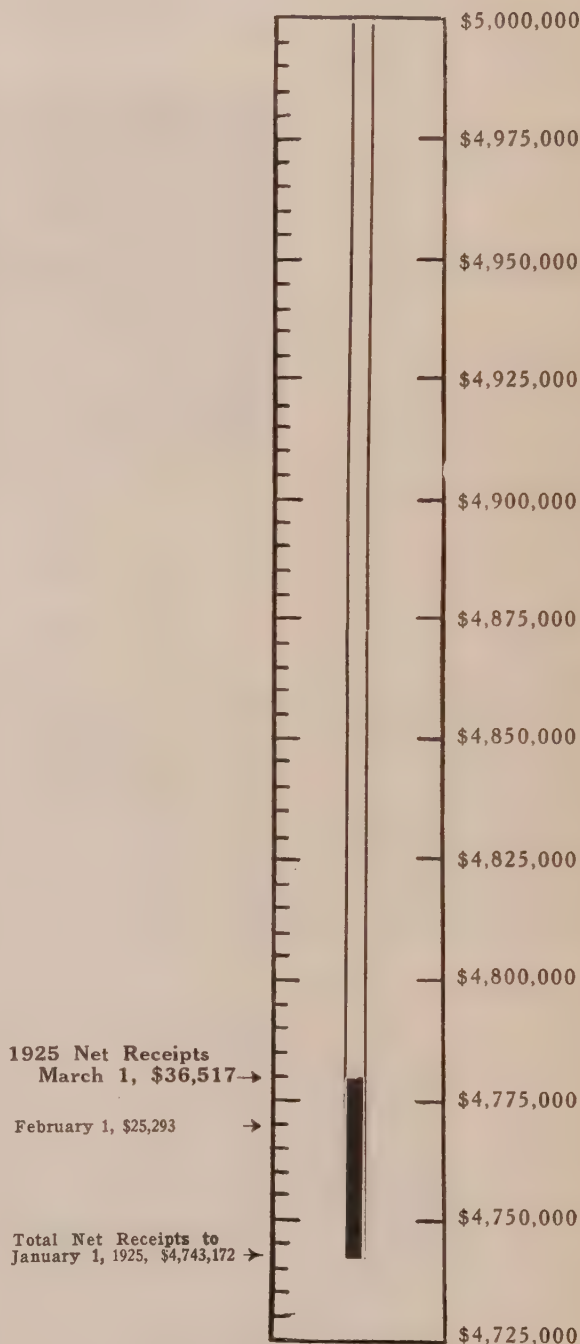
The Pilgrim Memorial Fund is peculiarly attractive as the object of such gifts. Through the generations it helps to provide a virile, self-respecting ministry by defending its age and dignifying its position.

The form of contract for conditional gifts for the Pilgrim Memorial Fund, on account of certain legal technicalities, has been unattractive to donors. These have now been overcome. The Trustees of the Annuity Fund are designated by the National Council as responsible for the collection of the Fund. As a part of their duties, they have taken over the administration of conditional gifts for the Pilgrim Memorial Fund. This gives a clear contract, with all the safeguards for such a gift, and puts back of its administration the strength of the Annuity Fund and its large income.

Further information will be gladly given on request to the Pilgrim Memorial Fund, 100 East Forty-second Street, New York.

### Pilgrim Memorial Fund

Minimum Objective, 1925 **\$5,000,000**





## Pensions for Unordained Missionaries and Other Workers

**A** YEAR ago the Commission on Missions asked the missionary societies to secure the assistance of the Annuity Fund in working out a plan for unordained missionaries. In accordance with this suggestion, an outline was formulated by the Actuary and General Secretary covering various classes and sent to the missionary societies for their consideration. It has four divisions, as the classes to which it is to be applied vary widely in the different Boards.

The first and second divisions have been worked out in detail for the Church Extension Boards, in conference with their business committee, Mr. W. W. Mills of Marietta, Chairman, and General Secretary Halliday. A proposition had come to the Directors of these Boards at their annual meeting in January, 1923, to define the proper basis for pensions for certain officials, other than those in the active pastorate. Up to that time no standard had been adopted. The plan, as worked out through the executive officers of the Annuity Fund, and recommended by the Executive Committee of the Extension Boards, was unanimously adopted by the Directors January 21, 1925. In course of time this plan will provide pensions entirely through the organization of the Annuity Fund and with no supplementary provision from the Extension Boards other than the payment of one-half of the regular annual dues.

It is also provided that each officer who shall enter the service of the Church Extension Boards after January 1, 1925, if not already a member of the Annuity Fund under the Expanded Plan, shall, prior to his appointment and as a condition precedent thereto, take membership therein and shall authorize said Boards to deduct from his salary in monthly installments one-half of the member's dues, the Boards paying the other half, thus providing pension benefits on the basis of service rendered after appointment.

For those who are now in the employ of the Board, many of whom are in the later years of their service, a theoretical calculation is made as though the Annuity Fund had been in operation since the early years of the official's ministry. The general effect of the plan is to provide a normal standard for such pensions, more modest than has often been in vogue for such officials and parallel to what a man in the active ministry would receive under the same conditions.

A third division of the plan, applicable to unordained missionaries whose service parallels that of the ministry, such as medical missionaries, teachers of mission schools, etc., has been the basis of extended conferences with representatives of the American Board and the three Women's Boards. In the case of the American Board the plan is likely to follow very closely that for the ministry and to yield for the unordained missionary the same result as that accorded to ordained men.

There are necessarily important modifications in dealing with the missionaries under the Women's Boards but much progress has been made and there is a large degree of interest on the part of the Executive Committees, who are giving continuous study to the adaptation essential to meet these specific conditions.

While the purpose involves current expenditure to-

ward ultimate annuities, it establishes a sound, working plan to provide a pension which shall be the possession of the missionary, not by reason of a benevolent paternalism but through his own initiative and the generous cooperation of the Boards. It is believed that the financing of such a proposition will make a strong appeal to all who have the interest of the missionary boards at heart. Already a considerable gift has been made to one of the Boards for such financial support as may be necessary to carry out the plan. The provision is not a dole of charity. It is as truly an essential part of missionary endeavor as the evangelization of non-Christian lands, or the establishing of colleges and schools.

Neither does the reception of such an annuity discount the sacrificial spirit. It is surely not less Christian to provide reasonably for one's age than to face the hazards of illness or advanced years with no provision for them, expecting that some one else will carry the burden. Every true servant of Christ, on the outposts of the far flung line of the Kingdom, is entitled to know that he will never be neglected or forgotten. It will strengthen him for his present service to know that while he labors he is building up a defense against the limitations of later years, so that when worn with the labors of a lifetime he shall have an age of quiet and peace.

A fourth division of the proposed plan is for employees of the missionary societies whose work could not be said to parallel that of the ministry, but who are engaged in the offices of the various Boards, such as treasurers, bookkeepers, office assistants, etc. Lay employees of local churches would also be eligible for membership.

The tentative outline proposes an annual payment somewhat similar to that in the Carnegie Teachers Pension Fund, shared with practical equality by the employee and the employing society. It is safeguarded in the interests of the employee in case of his withdrawal or death and for the missionary society in case the employee serves only for a brief period.

All our missionary societies are, in a true sense, business enterprises. Their effectiveness and strength depend not only upon those who go forth to preach, or to teach, but upon those who day by day care for the financial trusts which are committed to their keeping and upon those who, in various ways, make sure that expenditures accord with sound business principles and that the offerings of the churches are conserved and employed with the utmost business economy and efficiency. It is manifestly unethical to use the lifetime service of a treasurer, or a bookkeeper, or an office assistant to promote the extension of the Kingdom of God and to leave this servant of the churches with age unguarded. The provision, moreover, for these employees is not to be considered as an inconsequential addendum to the budget of our societies but as a primary, social and ethical obligation. It concerns not only the period of age but the vitality of present service.

It should be said that while the good offices of the Annuity Fund are freely put at the service of the missionary societies in working out these plans, they



will, if established, stand on their own foundations. No funds dedicated to the work of the ministry will be used to finance them, although their supervision will probably, by the unanimous desire of the missionary societies, be given to the Annuity Fund. The inclusion of lay workers may involve a change of char-

ter and of name, but it will not disturb or complicate in the least degree the work going forward for the ministry. It will simply extend to other classes, under the technical oversight of the Annuity Fund, the advantages of a system already proving so fruitful for the ministry.

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## Heroic Home Missionary Stock

THE material in the cabin of this picture came from the barn which Cushing Eels, the founder of Whitman College, built as a night shelter for himself and his horse, on the long circuits of his home missionary work in Washington. The older man in the picture has had twenty-three years of the hardest home missionary work, under frontier conditions that did not afford the right kind of food for a man who needed both that and treatment by a city specialist, for he was a sufferer from curvature of the spine and ills which this brought in its train. His salary did not permit going to the doctor he needed. Aged by hardship and suffering, he was finally forced to give up work. He and his wife made a home with their son, also a home missionary, in this cabin.



A grant from the Board of Ministerial Relief made possible the treatment long needed. The father is the kind of man who must have something to occupy and interest him. He was determined not to be entirely dependent on the son, supporting his family on a small salary, so he set up a shoe shop and became the village cobbler. His son who followed in the father's path, has done hard, telling work in home mission fields in the Northwest. He wrote with the application for a grant to his father, that two of his sons were looking toward the ministry and said, "The minister who gives twenty-three years to such service

as my father gave to home missions and accepts work so hard and a salary so low that no aid can be given to the children that they may be educated, who has aged prematurely, comes to dire poverty, broken health and homelessness after the highest service a man can render to society, is not an object to inspire his grandsons with the desire for a similar career. The challenge of difficulty is one thing and the spectacle of neglected age, unassisted by benevolent institutions to which he has given his life service, is another."

These boys of the third generation were then walking eight miles a day in order to get good schooling. The Board of Relief pension to the grandfather was a recognition of his long sacrificial service and his right to a pension from the church to which he had given his life. It also gives heart to his grandsons as they plan a life work on salaries that do not permit laying up provisions for old age. They can join the Annuity



Fund at the beginning of their ministry and know that years after earnings cease will be provided for with certainty and far more adequately than under the grant to their grandfather. He, however, wrote of this, "I have blessed the Board and their backers for their sympathy and help. I have been young, and now I am old, yet I have never seen the righteous forsaken or his seed begging bread."

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## Poor, Yet Making Many Rich

LAST fall a pastor called to the attention of the Board of Relief a husband and wife who had given their lives to small home missionary churches in the Mid-West. He was eighty-four years old, ordained fifty-five years ago, and though failing strength compelled him to leave the pastorate some time since, his heart was so much in his work that he

sought opportunities for special service. He left a good influence wherever he went.

In old age and broken health, he and his wife had a home with their daughters, but he was troubled because he thought they were doing for their parents more than they should. He wrote: "I never intended to ask for help, but after considering the matter



prayerfully, I decided to talk with my pastor. My wife and I are both in very poor health."

The superintendent of his state said that husband and wife were people of rare spirit and influence, that he had always been prized by his brethren in the communities where he lived. The man gave as reasons for asking a grant: "Necessary winter clothing, doctor's bills, and if possible a little for burial expenses." He said that the grant would relieve his children and make it more pleasant for all, and asked the modest sum of one hundred dollars. He wrote: "My wife and I are anticipating the time not very far distant when we will be permitted to join the hosts of the redeemed in our Father's house. We expect to meet some up there who have been helped upwards by our humble labors."

The first check on his grant reached him January first and found him ill. His pastor wrote after a call: "They had just received your letter and remittance. I cannot convey to you the joy, comfort and blessing it brought at the beginning of the new year. He was confined to his bed at the time, but had the letter read and reread to him. He wept like a child and praised God from whom all blessings flow. I have never seen people more grateful."

He died within a week of receiving this check. He had had a full life, happy in work, in friendship, and in his family, which was his stay and joy. His wife sent this picture of them with their children, grandchildren and great-grandchildren. The pension from

the Board of Relief enriched his last days by knowledge that he was remembered and that his services were recognized. A check for the last sickness and



burial was sent to his wife with the suggestion that the grant be continued to her. She replied that, if it would not be asking too much, she would like to have an annual pension of sixty dollars. The Board voted her one hundred dollars, and she wrote: "I fully realize it is God's money and will use it with great care."

These good souls have received from the churches less recognition than goes to most ministers. As they go to their reward they will be surprised to find that they are among the last who shall be first.



From the Day's Mail

*A Church Calendar Clipping*—"The minister was the recipient of a very fine gift on Christmas Day. Through the thoughtful consideration and generosity of a number of the members he was presented with a check to cover half of the first year premium in the Congregational Annuity Fund to which he has made application for membership. Additional importance is attached to this act in the fact that many of the churches of our order are assuming half of the annual premium as a part of the church budget. Our church is taking its place by the side of progressive churches. The minister would express to all those who had part in this his hearty appreciation and commendation."

*Letters From Pensioners*—"In the many years that my dear husband and I labored together, we found it impossible to provide for the years of old age when we should be laid aside, or I to be left without his help.

"For ten years we worked in a lumber camp, with a salary of five hundred dollars, and obliged to keep

a team of horses that cost one hundred dollars a year. Part of the time we had to pay house rent. I never knew how we were able to meet debts, but we did. During this time we sent two of our daughters through high school.

"My husband usually preached three sermons a day, several miles apart, riding thirty miles or more through the winter cold and snow, coming home late at night. It was at this place that he laid the foundation of his last illness."

One who has given his life to pioneer work in California writes:

"We see in these days wonderful growth in the meager beginnings of the seed sown years ago when the outlook was very discouraging. I wish I was young again to supply some of the small places which are too poor to have anyone at the prices now demanded. There is great need in California of men who are willing to be aided by the missionary box—places which, in a few years, if cared for at a critical time, would soon grow into promising churches."

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of.....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.



## WOMAN'S HOME MISSIONARY FEDERATION

**T**HE Federation Committee on Prayer and Evangelism is conducting a Lenten class in mission and Bible study for local auxiliaries in New York City and vicinity at the Broadway Tabernacle. Miss Miriam L. Woodberry teaches the first two chapters of the study book, "Of One Blood." Mrs. H. H. Hart will continue with the remaining chapters. Rev. John L. Kilbon leads the study in Old Testament provision for the foreigner and Dr. Fagley will show what the New Testament teaches about race relations.



The Federation suggests to the Unions that if they have not a basis of intelligent conviction of personal relations to all people of whatever race or creed, "Women of Destiny," a picturesque program of Home Missions, by Charlotte Hunt Gaylord, will aid in bringing to mind the wide scope of our neighbor contacts. Five cents per copy at Federation Office.



### Program Topic—April

#### One God to Glorify

*Suggested by home mission study book, "Adventures in Brotherhood"*

Leader: And the Word became flesh and dwelt among us.

Response: And we beheld his glory.

Hymn: "O, Word of God incarnate".

Leader: God hath made of one blood all nations to dwell upon the face of the earth.

Response: After this I beheld and lo, a great multitude which no man could number of all nations and kindreds and people and tongues stood before the throne and before the Lamb and cried Salvation to our God which sitteth upon the throne and unto the Lamb.

Prayer: Using the prayer of Jesus, John 17: 20-23, followed by the Lord's Prayer.

Three brief talks:

Story of Jan Hus.

Story of Czecho-Slovakia.

Schauffler School and its Future.

Hymn of Brotherhood.

Leader: Moreover concerning the foreigner that is not of thy people when he shall come out of a far country for thy name's sake when he shall come and pray toward this thy house hear thou in heaven thy dwelling place and do all that the foreigner calleth to thee for.

Response: That all peoples of the earth may know thy name to fear thee.

Question Box:

What is one hundred per cent Americanism?

Which is your favorite prejudice?

At the mid-winter meeting of the Federation the question, "What are the values and functions of the Federation in the denominational program and the State Unions?" was asked of the regional groups of Unions. The Eastern District replied in the form of an acrostic. It was voted to publish this in THE AMERICAN MISSIONARY.

#### FEDERATION

**F**oster all the Unions

**E**mphasize the spiritual values of our work

**D**irect the young people's activities

**E**ncourage Union Plans of Work

**R**epresent the Unions interdenominationally

**A**ct for the Unions nationally

**T**est out plans

**I**naugurate new methods

**O**ffer expert advice

**N**ever lose faith

How are you trying to overcome race prejudice in yourself?

Leader: Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man, but Christ is all and in all.

Response: And there were certain Greeks among them that came up to worship at the feast. The same came to Philip saying, Sir, we would see Jesus.

Leader: And behold a man of Ethiopia, reading the prophetic vision of the gift of God in Christ.

Response: And Philip preached unto him Jesus.

Question Box: How do you preach Jesus today to the man from Ethiopia? How are you sharing Christian education with races who differ from you in color of skin?

Leader: What is the solution of all racial differences?

Response: And I, if I be lifted up, will draw all men unto me.

Hymn: "At length there dawns the glorious day

By prophets long foretold;

At length the chorus clearer grows

That shepherds heard of old.

The day of growing brotherhood

Breaks on our eager eyes

And human hatreds flee before

The radiant eastern skies."

*Material from "Adventures in Brotherhood." Leaflets at Federation Office.*



### Program Material 1925-1926

**T**HE Young People's Committee of the Federation is glad to make the following announcements in regard to the textbooks and supplementary helps that will be available for use by young people's groups during the coming year.

The general theme for the year's work will be *The Slavs in America*. For the older study groups among our young people the textbook will be "Peasant Pioneers," an interpretation of the Slavic peoples in the

United States that has been written by Kenneth D. Miller, Assistant Secretary of the Board of National Home Missions of the Presbyterian Church of the United States of America. Mr. Miller was for several years a worker among Slavic peoples in Europe, and was also at a later time Director of the Jan Hus House in New York City. The book is a study of these peoples in the light of their European background. It shows also the importance of this, group



in American life, and the responsibility which our churches should feel for missionary work among them. The book will be ready by April first, and will be accompanied by the usual "Suggestions to Leaders."

"High Adventure" is the appealing title of the study book for the intermediate groups of boys and girls from twelve to fifteen years of age. This is the story of Slavic pioneers in America, written by Fjeril Hess, Managing Editor of the Woman's Press, Young Women's Christian Association worker among the Slavs in the United States and in Czecho-Slovakia. The book is spoken of as being a "sympathetic and colorful interpretation of Slavic peoples," suitable for both reading and study by the younger groups for whom it is especially planned, and by the older groups also. It gives practical suggestions as to ways in which our boys and girls can work through church agencies to get on friendly terms with Slavic Americans and help them in their new life here. It is expected that this book also will be ready by April first. "Suggestions to Leaders" will be issued to accompany it.

The book for juniors will be the third in our "Better Americans" series, and should appeal especially to Congregationalists, as it has been written by our own Dr. Gates, Secretary of the Missionary Education Department of our Education Society. It consists of twelve lessons on the theme, "How the home missions agencies of the churches have helped in making a better America." It contains sug-

gestions for leaders regarding service activities, study, work and dramatization, and should prove in every way a very helpful and practical volume. Because of the leaders' helps which the book itself contains, no "Suggestions to Leaders" will be issued to accompany it. The price of the book is seventy-five cents, and it can be procured after April first.

Material for use with primary children can be found in the Picture Stories, fifty cents each, and in the Picture Sheets, twenty-five cents each, which can be secured from the Missionary Education Movement, 150 Fifth avenue, New York City. While these do

not all bear directly upon the Slavic peoples they are very helpful in teaching the spirit of friendship and good will for the many peoples who make their homes in this country. "Playing Together Picture Stories," "Young American Picture Stories," "Italian Picture Stories" and "Negro Picture Stories" are suggested from the first group, and "Americans at Home," "Children of the City" and "Negro Neighbors" from the second group.

In addition to this material, it is hoped that some special Congregational programs and helps may be prepared. Full and detailed announcement of these programs will be made

### Words

WORDS with the freesia's wounded scent  
I know,

And those that suck the slow irresolute gold  
Out of the daffodil's heart; cool words that hold  
The crushed gray light of rain, or liquidly blow  
The wild bee droning home across the glow  
Of rippled wind-silver; or, uncontrolled,  
Tooss the bruised aroma of pine; and words as  
cold

As water torturing through frozen snow.

And there are words that strain like April hedges  
Upward; lonely words with tears on them;  
And syllables whose haunting crimson edges  
Bleed: "O Jerusalem, Jerusalem!"  
And that long star-drift of bright agony:  
"Eloi, Eloi, lama sabachthani!"

JOSEPH AUSLANDER in  
*The Atlantic Monthly.*

as soon as it is possible to speak definitely.

Have you seen our new leaflet, "Teen Age Pointers"? It is most attractive and in great demand. Send to the Federation office, 289 Fourth Avenue, New York, for a copy of it.



## Christian Citizenship

### The Church and the Public Schools

1. Should a church inform itself about any public school in its neighborhood?
2. Should it seek acquaintance with the teachers?
3. Should it inform itself about the quality of instruction given?
4. Should it know the kind of social life existing in the school?
5. Should it know what safeguards are thrown around the morals of the children?
6. Should it inform itself about the sanitary conditions and safeguard from fire?
7. Should it concern itself with the character of the teachers?
8. Do we hold in respect the office of teacher in the

public schools and encourage our children to undertake the work as a high patriotic service?

9. Do we teach our children respect and obedience to their teachers?

10. Should Protestants try to introduce the teaching of religion into the public schools or should the founding of week-day religious schools outside of school buildings be encouraged?

11. Is it sufficient to have teachers well trained in the subjects taught in the school but without religious conviction and training?

12. By what means can a church form the necessary contacts with the public schools?

13. Would you advise a committee of the women's society for this purpose?



## THE FOUNDATION FOR EDUCATION

### Where and What Is Berea College?

#### The Outstanding Institution of America for the Underprivileged

**B**EREA COLLEGE is located in the beautiful little town of Berea, Kentucky, on the border of the foothills that separate the Cumberland Mountains from the famous blue grass region.

In the remote fastnesses of two hundred and twenty-five mountain counties of eight states—Kentucky, Tennessee, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Alabama—live more than four million Americans, direct descendants of the pioneer settlers who made the Atlantic coast colonies during the seventeenth and eighteenth centuries.

With the exception of two or three industrial cities and a dozen prosperous mining towns, these people are cut off from one another and the outer world by mountain barriers, narrow gorges and bad roads.

Few of our own fellow countrymen know that this region is nearly nine hundred miles long and four hundred miles wide—a territory larger than New York and the New England states combined.

Berea College was founded in 1855, and for sixty-nine years has concentrated all of her resources and energies upon the task of making America acquainted with the Southern mountains and bringing the mountains into closer touch with affairs of the world.

She has succeeded to the limit of her ability. Each year more than twenty-seven hundred students are given instruction in fifty departments of learning.

These courses cover the arts, sciences, classics, and all standard subjects that lead to the regular college degrees, as well as many professional and trade courses that prepare for immediate service.

#### Equipment

The three large campus areas occupied by the five schools of Berea's aggregation cover one hundred and forty acres. This broad expanse of land is occupied by buildings, playgrounds and lawns. In addition, the college owns fifty acres of garden land, where thousands of dollars' worth of vegetables and other garden products are grown every year; five hundred acres of farm land, in an excellent state of cultivation, and a forest reserve of five thousand acres. All of the farm properties of the college are used for instructional purposes.

There are fifty-six buildings on the campus used for class room, chapel, library, laboratory, farm, dairy, electrical, home arts and dormitory purposes. Twenty-five of these buildings are of the permanent brick, stone and wood type.

The college owns and operates:

A canning factory, where seventeen thousand gallons of fruits and vegetables were canned last year.

A broom factory, where eighty-six thousand brooms were made last year.

An ice plant that supplies the college and town.

An electric light plant for college and town.

A dairy of one hundred cows for boarding halls.

A "Fireside Industries" weaving establishment which produced thirty thousand dollars' worth of fabrics last year.

A printing plant for instruction, printing the local newspaper, and most of the work of the town and community.

And a number of smaller adjuncts for educational and labor purposes.

#### Faculty and Students

The faculty is composed of one hundred and forty commissioned teachers and other workers, who are chosen because of their particular fitness for work in a school like Berea, or because their training and spirit make them ready and apt students of Berea's mission and field.

The students are chosen, first of all, because of the territory from which they come. The next test is a character test. Every student who is admitted to Berea must show that he is in earnest and desires an education above all other things. They are required to work at least two hours each day, to abstain from certain habits, such as using tobacco, and other practices that have afflicted the student life of many institutions. *Berea makes a special appeal to the underprivileged boys and girls of the mountains.*

There is ample opportunity for recreation and enjoyment. The college maintains three athletic fields, where a larger proportion of the student body engages in athletic and recreational sports than in any other school of this section.

The students maintain twenty literary societies, Young Men's Christian Association and Young Women's Christian Association, dramatic club, musical societies, lyceum courses, and an abundance of other entertainment.

The President of the Foundation paid a visit to Berea recently and had an opportunity to meet face to face more boys and girls of the mountain regions of America than have been assembled at any other center. After a hasty but careful study, the President agrees with Theodore Roosevelt that he "knows no institution doing a more necessary work."

*From Our Mailbag.*—"Our treasurer is sending you a hundred dollars as an extra gift to the Foundation. Maybe before the year is over we can pick up some more money and send you. If so, you shall have it."

"I have not answered your S. O. S. calls, not because I was not impressed by them, but because I was waiting to have something worth saying. This now takes the form of the enclosed check for two hundred dollars."



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# Conditional Gift Plan

*of*

## The American Missionary Association

**Purpose:** An arrangement made for the convenience of those who wish that their money, or some part of it, shall ultimately go to the treasury of The American Missionary Association for missionary purposes, but feel that during their lifetime they themselves must continue to receive and use the income of such funds.

**Method:** Upon receiving a Conditional Gift the Association issues a bond in favor of the donor or some other person or persons whom he may name, agreeing to pay to him (or them) an annual income for the remainder of the life of the beneficiary equal to the interest upon the gift at a fixed rate, the same payable semi-annually. In cases where two persons are dependent upon the same income, provision may be made for its continuance to the survivor.

**Security:** These bonds are made safe by securities set apart for that purpose as well as by the general credit of the Association. No Conditional Gift nor any part of such a gift is ever used for the current expenses of the Association, during the lifetime of the beneficiary. Upon his death the whole amount becomes immediately available for the Association's regular work.

**Advantages:** The donor is relieved of all care, anxiety and risk involved in the investment of money. There can be no shrinkage in value, no losses by fire, flood or theft, or the dishonesty or incompetence of agents. The annuitant is sure of a fixed income regularly and promptly paid during his lifetime. Upon his death the entire amount of the gift immediately goes as he wished it to go. There is no will to be contested, there are no legal fees, no court costs, no incidental expenses, no waste or delay in settlement of estates.

**Rate of Annuity:** The rate varies with the age of the annuitant at date of gift. At sixty-five, for example, the rate is 6%—that is, a gift of \$1,000.00 at the age of sixty-five would bring to the annuitant \$60.00 per year for the remainder of his life, in two semi-annual payments of \$30.00 each.

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For further information please correspond with IRVING C. GAYLORD, *Treas.*  
The AMERICAN MISSIONARY ASSOCIATION, 287 Fourth Ave., New York